



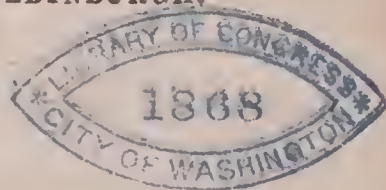
AN INQUIRY
INTO SOME OF THE
MOST CURIOUS AND INTERESTING SUBJECTS
OF
History, Antiquity,
AND
SCIENCE;
WITH AN APPENDIX,
CONTAINING
THE EARLIEST INFORMATION OF THE MOST REMARKABLE
CITIES
OF ANCIENT AND MODERN TIMES.

By THOMAS MOIR,
MEMBER OF THE COLLEGE OF JUSTICE, EDINBURGH.

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TO

JAMES FERGUSON OF PITFOUR, M. P.

SIR,

The following Sheets, containing an Inquiry into some of the most curious and interesting departments of History and Science, I have taken the liberty of addressing to you ; and I hope they will be found worthy of the notice of one, whose extensive knowledge and accurate discernment are well adapted to enable him to form a correct judgment of their merits.

I am,

With great deference and respect,

Your most obedient and very humble servant,

THOMAS MOIR.

The following table shows the population of the United States in 1870, compared with the population in 1860. The population in 1870 was 3,900,000, and in 1860 it was 3,100,000. The increase in population was 25 per cent. The population of the United States in 1870 was 3,900,000, and in 1860 it was 3,100,000. The increase in population was 25 per cent. The population of the United States in 1870 was 3,900,000, and in 1860 it was 3,100,000. The increase in population was 25 per cent.

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TO THE PUBLIC.

It is presumed that no information can be more acceptable to the generality of readers than that which furnishes them with an accurate idea of those subjects that are generally considered as most instructive at the present day; and in tracing them to their origin, when they happen to have had their birth among the ancients. Nor is it a task less pleasing to investigate those changes and revolutions, which, in the lapse of time, have gradually been occurring with regard to the state and circumstances of those interesting scientific topics, which it here becomes our province to review.

This little Work will, therefore, be found to embrace many points of the above description, which are sufficiently curious and interesting; and, as a preliminary article, to contain a very ample account of the numerous Religious Houses that formerly existed in England, also a detailed statement of their Rental, and of the Revenue that accrued to Government by their suppression at the Reformation. There will be found a most learned and able discussion con-

cerning the Julian year, New Style, as also the Solar and Lunar Cycles.

The reader will also be informed of the origin of the most renowned Military Orders of Knighthood, so much sought after, and usually esteemed one of the highest rewards of military merit—the customs of the Ancients with regard to the burying of their Dead—their treatment of dead bodies, together with their manner of preserving the same, will be found to be amply unfolded, and to present matter equally amusing and curious. The Work will also contain some curious inquiries into the architecture of the Ancients; with an Appendix, giving the earliest information of the most ancient and celebrated Cities; besides many other articles, equally valuable and entertaining.

On the whole, the Editor flatters himself that this small Work will be found to convey the most correct information on the various subjects therein contained, and afford ample amusement, as well as useful instruction, to the attentive reader.

ERRATA.—Page 16, Line 7 from foot, for *remain*, read *remained*
 Page 151, Line 9 from top, for *Padua*, read *Salerno Padua*
 Page 219, Line 1, for *describes*, read *prescribes*.

CHAPTER I.

An Account of the Abbeys in England before the Reformation—their Rental per annum—their Order—and the Revenue that accrued to the King at their dissolution.

BEFORE the dissolution of Monasteries in England, 27 Abbots, sometimes 29, and 2 Priors, almost all Benedictines, held baronies, and sat in Parliament. The Abbeys which enjoyed this privilege were—1st. St. Albans, valued, at the dissolution, according to the King's books, in Dugdale, at L.2102 *per annum*; according to vulgar computation, in Speed, at L.2510 *per ann.* 2d. Glastonbury, dedicated to the Blessed Virgin, valued at L.3311 in Dugdale; at L.3500 in Speed.—3d. St. Austin's, at Canterbury, which was returned into the Exchequer

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chequer to be endowed with L.1413 *per ann.*; the Cathedral Priory of Christ's Church in that city being valued at L.2387.

4th. Westminster Abbey, valued at L.3471 in Dugdale; at L.3977 in Speed. Maitland, (History of London and Westminster, p. 391,) observes, that L.3977, at the time of the dissolution, was a sum equal to L.20,000 at present: and that Westminster Abbey was, with this yearly income, far the richest in all England. It also surpassed all the other Abbeys, by the surprising treasure of rich plate and precious ornaments.

5th. Winchester Abbey, founded by St. Byrinus and Kynegilse, the first Christian King of the West Saxons, dedicated to the Holy Trinity; but, in later ages, called St. Swithin's, was valued at L.1507.—6th. St. Edmund's Bury, built by King Canutus, valued at L.1659 in Dugdale; at L.2336 in Speed.—7th. Ely, where the valuation of the Abbey restored by St. Ethelwold was L.1084; that of the Bishopric L.2134.—

8th.

8th. Abingdon, founded by Cedwalla and Ina, Kings of the West Saxons, in honour of the B. Virgin, valued at L.1876.—9th. Reading Abbey, built by Henry II. valued at L.1938.—10th. Thorney, in Cambridge-shire, refounded by St. Ethelwold, in honour of the B. Virgin Mary, valued at L.508.—11th. Waltham, which was founded a noble Collegiate Church by Earl Harold in 1062, and made by Henry II. a royal Abbey of regular Canons of St. Austin, under the title of the Holy Cross, was valued at L.900 in Dugdale; at L.1079 in Speed.—12. St. Peter's in Gloucester, founded by Wulfere and Ethelred, Kings of Mercia; valued at L.1550; made a Cathedral by Henry VIII.—13th. Tewksbury, valued at L.1598. It was founded in 715, by Doddo, a prime Nobleman of Mercia, who became a Monk at Pershore.—14. Winchelcomb, in Gloucester-shire, valued at L.759. It was founded by Offa and Kenulph, Kings of Mercia.—15th. Ramsey, in Huntingdon-shire,

shire, founded by Ailwyne, Alderman of England, and Earl of the East Angles, in honour of the B. Virgin and St. Bennet; rated at L.1716.—16th. Bardney, in Lincolnshire. After being demolished by the Danes in 870, who slew there *three hundred* Monks, it was rebuilt by William the Conqueror.—17th. Crowland, valued at L.1087 in Dugdale; at L.1217 in Speed.—18th. St. Bennet's in Hulm, in Norfolk, founded about the year 800; valued at L.585. This Abbacy was given by Henry VIII. to the Bishops of Norwich, in exchange for the estates formerly belonging to that See, then valued at the yearly income of L.1050. From which time the Bishops of Norwich remain the only Abbots in England. The great Monastery of the Holy Trinity in Norwich was valued at L.1061 *per ann.*—19th. Peterborough Abbey, begun by Peada, King of Mercia, in 655; rebuilt by Adulf, Chancellor to King Edgar, who became himself a Monk, and died Abbot of this House.

House. The revenues of this Abbey were rated, in the 26th year of Henry VIII. at L.1921, according to the clear value, in Dugdale, and at L.1972, according to the computed value. Henry VIII. spared this Church out of regard to the ashes of his injured Queen Catharine, and converted the Abbey into an Episcopal See, which is now charged in the King's books with L.414.—20th. Battle Abbey, in Sussex, founded by William the Conqueror, in honour of St. Martin, valued at L.880.—21st. Malmesbury, in Wiltshire, valued at L.803.—22d. Whitby, anciently called Streaneshalch, founded by King Oswi, in favour of St. Hilda, in 657. It was destroyed by the Danes, but rebuilt for Monks, after the conquest, in honour of St. Peter and St. Hilda.—23d. Selby, in Yorkshire, begun by William the Conqueror, in honour of St. Peter and St. Germanus, rated at L.729.—24th. St. Mary's, at York, built in the reign of William Rufus, valued at L.2085 in Speed.

The other mitred Abbeyes were those of Shrewsbury, Cirencester, Evesham, Tavistock, and Hyde at Winchester.—(See Brown Willis's History of Mitred Abbeyes.) Also two Priors had seats in the House of Lords, namely Coventry, and of the Knights of St. John of Jerusalem. This was styled *Primus Angliæ Baro*, and was the first lay Baron, though a religious man. (See Bishop Tanner's *Notitia Monastica*, according to whose most exact calculation, at the suppression of religious Houses in England, the sum total of the revenues of the greater Monasteries amounted to L.104,919; of the lesser, L.29,702; of the head House of the Knights Hospitallers, or of Malta, in London, L.2385; of twenty-eight other Houses of that order, L.3026; of *seven* Houses of Trinitarians, (which are all we find the valuation of, the rest having probably no *real* foundations,) L.287.)

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By an Act which was passed in the Parliament in March 1535, by the suppression of *one hundred and eighty-one* lesser Monasteries, a revenue of L.32,000 per annum came to the Crown, besides L.100,000 in plate and jewels. By the greater Houses suppressed in 1539, the King obtained a revenue of L.100,000 per annum, besides plate and jewels. The Houses of the Knights of Malta were seized by the King in 1540. Afterwards, in 1548, were granted to King Edward VI. and suppressed, *ninety* Colleges, *one hundred and ten* Hospitals, and *two thousand three hundred and seventy-four* Chantries and free Chapels. The Churches in all the Northern Kingdoms, as Denmark, Sweden, &c. were stripped much more naked by the change of religion.

The revenues of the Clergy were laid at *one fourth* part of the revenues of the kingdom, in the 27th of Henry VIII. as may be
seen

seen in Compl. History. And Mr. Collier, in his Ecclesiastical History, vol. ii. p. 108, says, the revenues of the Monks never did exceed *one fifth* part ; and, considering the leases they granted upon small rents, and easy fines, it may truly be affirmed their revenues did not exceed *a tenth* part of the nation. Thus Bishop Tanner, Pref. p. 7.

Monasteries in England are no more ; yet justice is due to an order of men, which was formerly an illustrious part of this nation, and abounded with persons eminent for birth, learning, and piety. The veil which death throws over the ashes of good and great men is sacred, and to cast dirt upon their shrine is shocking to the most savage barbarians. Yet of this some have made a point of merit. Bishop Burnett says, “ the Monks were become lewd and dissolute when their order was suppressed among us.” But Mr. Henry Wharton, under the name of Anthony Harmer, in his
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Specimen of Errors in Burnett's History of the Reformation, answers this slander in the following words, p. 42. "God forbid that any professors of Christianity, much less the greatest pretenders to it, should be guilty of such monstrous wickedness, or that any others should believe it of them, without evident proof. Surely if the Monks had been guilty of any such thing, it could not have escaped the knowledge of their visitors, who searched and divulged all their faults with the utmost industry. Nor would it have been unknown to Bale, brought up among them; nor omitted by him in his English Votaries, wherein he had set himself to defame the Monastic order, and the unmarried Clergy, with insatiable malice." The same learned Protestant divine and historian, in answer to another charge of Bishop Burnett, importing that the Monks, about the end of the 8th century, had possessed themselves of the greatest part of the riches of the nation,

shews

shews (p. 40) that the Monks had not then probably gained possession of the *hundredth part* of the riches of the nation, though they afterwards, in the *tenth*, *eleventh*, and *twelfth* centuries, increased exceedingly in number and possessions. “But, after all,” says he, “they will never be found to have possessed above a *fifth part* of the nation; and considering they wont to lease out their lands to laymen, for easy fines and small rents, they did not in reality possess the *tenth part* of the riches of the nation.” Then, in answer to that other charge, that the best part of the soil being in such ill hands, it was the interest of the nation to have it put to better uses, it is altogether erroneous. “From the beginning to the end, none ever improved their lands and possessions to better advantages than the Monks, by building, cultivation, and all other methods, while they kept them in their own hands.” Of this Croyland is, to this day, a manifest instance. “And when they

they leased them out to others, it was the interest of the nation to have such easy tenures continued to great numbers of persons who enjoyed them. To this may be added, that they contributed to the public charges of the nation equally with the other Clergy, and the Clergy did always contribute in proportion above the laity : so that we cannot find to what better uses these possessions have been since put," &c.

Bishop Tanner also observes, that the Church lands, after the Conquest, contributed to all public burdens equally with the laity. Walsingham, p. 180, and Patrick, in his addit. to Gunton, p. 321, say, that, in the reign of Richard II. A. D. 1379, every mitred Abbot paid as much to the tax as an Earl, and 6s. 8d. for every Monk in his Monastery. In 18th Edward II. A. D. 1289, the Abbot of St. Edmund's Bury paid L.666 13s. 4d. to the fifteenth.—See Cowell's Interpreter, *sub voce* *Quinsieme* ; also Rymer, vol. ii. p. 75, and Steven's App. p. 108. See
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a justification and apology for Monks and Monastic orders in *Monasticon Fevershamense*, or a Survey of the Monastery of Feversham, by Thomas Southouse, of Gray's Inn, London, 1634.

Of the Benedictine Order were all our Cathedral Priories, except Carlisle, and most of the richest Abbeys in England. Reyner, (vol. i.) says, that the revenue of the Benedictines were almost equal to those of all the other orders. Sir Robert Atkyns says, there was in England, before the Reformation, 45,009 Churches, and 55,000 Chapels; now only about 10,000. Dr. Bently, under the name of Philoleutherus Lipsionsis, in remarks upon a late Discourse of Free-thinking, says, that out of 10,000 Parish Churches, there are 6000, the yearly income of which does not exceed L.50 each. On the then state of the Church Revenues in England, see that Treatise in Dean Prideaux, on the Origin and Right of Tithes.

CHAPTER II.

Of the Calendar—its Derivation.—As also an Account of the Solar Cycle, Lunar Cycle, and the principal distinguished periods in Chronology, &c. &c. &c.

THE word *Calendar* is derived from *Calendæ*, and this from the obsolete Latin verb *calare*, borrowed from the Greek, *to call*. The application of this word relates to a custom in ancient Rome, on the day of the Calends, when the people were assembled in the Capitol every new moon, and one of the inferior Priests *called over* as many days as were between that and the Nones. Thus the first day of the month began to be known by *Calendæ*. They were remarkable for the expiration of debts and the commencement of contracts; and

hence the name of Calendar was given to the publications which notified the distribution of time, its seasons, fairs, and solemn days. This term still obtains, though our reckoning by the *Calendæ* be no longer in use. However, the necessity of something equivalent to a Calendar has always been experienced. There are none of the events or business of life, either past or to come, that do not need, in a great measure, stated periods for regular recourse: but it is one thing to be convinced of the necessity of a Calendar, and another to furnish such as may fully answer the end. How many ages, how many observations and calculations, were wanting to arrive at the present regulation! which, after all, is not absolutely perfect. However, the ingenious and painful researches of the learned have reached a nearness of perfection, which would be yet unknown, but for the labours of antiquity, which happily paid more attention to a matter of this importance than generally

nerally modern manners seem fond of. Indeed without a Calendar, ancient history, at this period, would be involved in impenetrable confusion.

Rome received its Calendar from Romulus and Numa, but this Calendar was very defective. Julius Cæsar reformed it; but he did not give it that degree of exactness which might render another reformation unnecessary. The error that remained by his calculation so encreased by degrees, that, in 1582, a surplus of ten days was at once struck off.

This mistake proceeded from an oversight in the astronomer Sosigenes, whom Cæsar had consulted. He laid down for the basis of his calculation, that the sun was 365 days and 6 hours performing its course through the ecliptic; whereas the astronomers of the 16th century have discovered that this revolution is performed in 365 days, 5

B 2
hours,

hours, and 49 minutes. Consequently he supposed the year to be 11 minutes longer than it really is; which every 134 years increases the error to the length of a day; inasmuch, that, from the Council of Nice in 325 till the reformation of the Calendar in 1582, ten days too many crept into the Ephemeris; thus the vernal equinox, which, in 325, was fixed on the 21st day of March, in the year 1582 happened on the *eleventh*, though the Calendar always fixed it on the 21st.

This difference increasing from age to age, the seasons at length would be so erroneously indicated by the Calendar, that we might imagine ourselves in Spring, when the sun had already gone through all the signs. Blondel, who, in the last century, published a valuable work on the Calendar, ingeniously remarks: “ The prayers, then, which the Church hath judiciously ordered, in correspondence to the seasons, would be-

come

come utterly absurd ; how ridiculous to pray that God would graciously moderate the raging heats of the sun at a time that the earth were covered with snow ; or to petition for rain to help the growth of corn already reaped, and stored in our granaries." This error was one of the principal motives which induced Pope Gregory XIII. to reform the Calendar. It was caused, as has been remarked, on account of the days of the year having crept forward in regard of the equinoxes and solstices, and consequently of the seasons. But of all the faults of the Calendar, this seemed the easiest to correct. It was in effect only bringing back the vernal equinox to the 21st of March, as it had been in 325, by counting it the 21st day of the month, which in the old Calendar was reckoned but the 11th. The Pope might have waited for March 1583 to make this suppression ; but he chose to do it in the month of Oc-

tober preceding, or the day after the feast of St. Francis, finding there were fewer feasts from this day to the 15th, than in the other months.

To obviate this error in future, he instituted a new form of years, called the *Gregorian*, in which three *leap* days are left out in every 400 years; by which the excess of eleven minutes yearly accumulating, making one day in 134 years, was regulated thus, that after the year 1600, every hundredth year, (which, in the Julian form, would be leap year, or Bissextile,) should be reckoned a common year of 365 days; but the 400th to be of 366 days; so that the years 1700, 1800, and 1900, be common; the year 2000 Bissextile; but 2100 common, and so in course. By this regulation the vernal equinoxes are fixed (almost) for ever to the 20th or 21st of March. This method is so simple, and even so accurate, that a difference of one
day

day could not happen in less than 26,800 years. The suppression of a day, renewed each of the three first hundred years, is called the *solar equation*.

The ancient manner of counting days is called the *Old Stile*, and that introduced by Pope Gregory XIII. the *New Stile*. The Catholic States adopted it almost as soon as it was in use at Rome; and by degrees it became general in the Protestant countries. Russia still uses the *Old Stile*, so that their year begins *eleven* days later than ours. But to conform the Russian dates to those of the other European nations, they are expressed like fractions, whose numerators point out the day of the month according to the Gregorian Calendar, and denominators the day of the same or foregoing month, according to the ancient Calendar. For example, these fractions $\frac{2}{1}$ March, signify an event to have happened in Russia the 11th of March: to signify an event which

which happened the 21st December, 1774, is written thus :

1st January, 1775
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21st December, 1774

Sometime after the use of cyphers became common in Europe, they were adopted to mark the days of the month ; till then the Roman manner had been followed, which divided each month into three principal epochs, viz. *Calends*, *Nones*, and *Ides*. The *Calends* always corresponded to the 1st day of the month ; the *Nones* to the 5th or 7th ; and the *Ides*, being always eight days after the *Nones*, fell consequently on the 13th or 15th of the month. The months in which the *Nones* fell on the 7th were four—March, May, July, and October. Every month had eight *Ides* ; March, May, July, and October, had six *Nones* ; and the rest only four each. These parts of the Julian months were reckoned backwards, so that the *Calends* being

being the 1st day of the month, and supposing it to have four Nones, the 5th day of the month will be called *Nonæ*, *i. e.* Nones, or *Primus Nonarum*; the second day is called *Quartus*, the third *Tertius*, and the 4th *Pridie Nonas*, *i. e.* the eve of the Nones. In like manner the 13th day will be the *Idus*, and sixth, *VIII Idus*, the seventh, *VII Idus*, &c. After the *Idus* of any month, the following days are numbered backwards from the Calends of the next month; so that the 14th of January (for instance) is called *XIX Calendas Februarii*, the 15th *XVIII Calendas Februarii*, and so on, decreasing in order, till the last day of the month, which is called *Pridie Calendas Februarii*. This ancient manner of reckoning the days is still retained in the Roman Datary; and, in general, in Latin inscriptions, or any work written in the Latin tongue. Hence we have the term *Bissextile*, (which we call leap year) a year consisting of 366 days. The day also which is
this

this year added is called Bissextile, from its being inserted by the Romans next after the 6th of the Calends of March, which was to be reckoned twice, and was distinguished by *Bissexta Calendas Martii*, agreeing with our 25th of February.

Hence proceeds the interruption every fourth year in the Cycle of the Dominical letters. Every revolution of a fixed time, after which things return to the same order as before, is called a *Cycle*, and the seven first letters of the alphabet are called *Dominical*, because their chief use is to mark each Sunday, or Lord's day, *dies Domini*, so called in memory of the resurrection of our Saviour.

When the Church adopted the Roman Calendar, instead of their Nundinal letters, by which the Roman markets or fairs were kept, many alterations were necessary relative to its own customs. Among others, the

the division of weeks, marking each day by one of the seven letters; that which marked the Sundays during the year was called the Dominical letter. By this arrangement the letter A is invariably placed against the 1st of January; B against the 2d of January; and so on to the 7th, G, which is placed against the 7th of January; after which the letter A is placed against the 8th, &c. to the end of the year. But the Sunday letter changes every year; once in every common year, and in every fourth, or leap year, twice. And the reason is—first, because the common year does not consist of exact weeks, having a day over, that is, fifty two weeks and one day: so that as the year begins with A, set before New year's day, so it ends with A, set before the last day, December 31st. And the year again beginning with A, there will be A A falling together, December 31 and January 1; so if the former happen to be Sunday, the other, of course, must stand for Monday: then reckoning forward, Sunday

day must fall on G, which will be the Dominical letter that ensuing year. Thus the odd day shifts back the Dominical letter every year in retrograde order. And this revolution would be terminated in seven years; but, secondly, there comes in another odd day every fourth year, being leap year: And in that year there are consequently two interruptions, the Sunday letter being changed twice; once at the beginning of the year, and the second time toward the latter end of February, by the interposition of the Bissextile, or intercalary day, which is placed next after the 24th of February: and consequently leap years have two Dominical letters—the first serves till 24th of February, the second the remainder of the year. By this interruption each letter must be in its turn changed, and consequently a revolution of 4 times 7 (*i.e.* 28) years brings the Dominical letters to their first order. This Cycle is called, from Sunday, the *Solar Cycle*. This Cycle, in strictness, belongs only to the ancient Julian Calendar; for

for the Solar equation in the New Stile requiring the suppression of the Bissextilè three times every 400 years, there must then result an unavoidable derangement in the Dominical letters. This, however, does not hinder that this Cycle be marked as usual in the Liturgy and Ephemeris, under the necessary corrections in the tables of the Dominical letters.

The error which crept into the ancient Calendar, through the inaccurate calculation of the length of the year, was not the most difficult to be corrected. The faultiness of the Lunar Cycle offered difficulties vastly greater. But a minute detail of these, to shew the value we ought to set on the labours which adjusted them, would be too much in this place. The *Lunar Cycle* is a revolution of 19 years, in which time the New Moons return to the same days they were on before, and in the same order. About 439 years before the birth of our Sa-
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viour,

viour, there was at Athens a famous astronomer, named Meton, who, in comparing the ancient observations with those of his own time, thought he discovered that the New Moons regularly appeared the same day, and in the same part of the heavens, every 19 years. The prediction of Eclipses became, by this discovery, quite easy, which rendered it very interesting; and was written at Athens in letters of gold, whence it was called the *Golden Number*. Although, since the reformation of the Calendar, these numbers have no real utility, they are still retained, according to the old custom, in almanacks, and other works of the like kind.

Let us now see what influence the Lunar Cycle can have in the Calendar. It was ordered by the old law to celebrate the passover the very day of the full moon of the vernal equinox. The Synagogue constantly observed this precept, and the first
con-

converted Jews conformed to the same observance. Consequently the Christians celebrated their Easter when the Jews eat their Paschal Lamb, on whatever day of the week fell the full moon : but as their object was very different, so the generality of the Christians put off the celebration of Easter to the Sunday following. However, in either case, a sure rule was needful to know the variations of the Paschal full moons ; but the research was intricate, and, in the first ages, the Church was much disturbed. But when it began to rest in security under the Emperor Constantine, after mature discussion, it was decreed in the Council of Nice—1st, That the feast of Easter should be always celebrated on Sunday. 2dly, That this Sunday should always be that which immediately followed the 14th day of the moon of the first month : but if this 14th day fall on Sunday, the feast of Easter was put off till the Sunday following, to avoid celebrating it the same with the Jews. 3dly, That the month

counted *first* by the Council was that on which the 14th day of the moon either exactly corresponded with the vernal equinox, or the very next after the equinox. There remained, therefore, no more than to know invariably the day of the vernal equinox, and that of the Paschal full moon; but this belonged to astronomers. Those of Alexandria, being then in the first repute, were consulted. They answered, that the equinox in that age happened on the 21st March; it was, therefore, decided, that this equinox should be always fixed on the 21st of that month. As to the day of the Paschal full moon, they declared that this day might vary from the 21st of March to the 18th of April, inclusively. For in reckoning 14 days, beginning with the 8th of March, the 14th would answer to the 21st, the very day of the equinox; then if this day were Saturday, the day after would be Easter Sunday, the earliest that can possibly happen: for if Sunday were
the

the 21st, Easter day would be removed to the Sunday following. But if the preceding new moon should fall on the 7th of March, it would then be full moon the 20th, and consequently before the equinox. The Paschal moon would then be the following, and must fall on the 5th April, because the preceding Lunar month having no more than 29 days, and commencing the 7th of March, it must end the 4th of April. Thus the 18th of April would be in this case the 14th day of the Paschal moon; and as this might fall on Sunday, it is evident that then Easter could not be celebrated till the Sunday following, that is the 25th of April, the latest date possible for the celebration of that feast.

These astronomers, not knowing the exact length of the year, nor the error in the Lunar Cycle, which was found afterwards, by the best observations, to be an hour and a half too slow; this error, though

it seems little, yet, at the end of 12 ages, it made a difference of four days between the astronomical new moons and those of the Calendar. The first effect of this difference was often to put back the celebration of Easter an entire month; the second was to authorise the ridiculous practice of marking the new moons many days after their appearance. This error was too gross to escape notice, and, though many attempts were made to remedy it, it could not be abolished till Pope Gregory XIII. happily executed the reformation of the Calendar, which the Council of Trent had so earnestly recommended to the Sovereign Pontiff.

He consulted the learned of his time, invited many of them to Rome, and entrusted the revisal of their labours to Ciaconius, a priest of Teledo, and Clavius, a Jesuit, both eminent in astronomy; among the works of the latter is found a large treatise
on.

on the Calendar, wherein he relates all the corrections made in it.

The most important was, that of the suppression of the Lunar Cycle, and substituting one much more commodious, called the *Cycle of Epacts*. It was invented by the famous Lilius, known in the history of the Calendar under the name of Aloysius Lilius, or Lewis Lilio. He was a Physician, and very eminent in the sciences necessary for this invention. This Cycle is a succession of numbers from 1 to 30, so disposed in each month of the year, that they perpetually give the new moon, as may be seen in the following exposition; hence the Gregorian Calendar obtained the epithet *perpetual*.

To understand these successions, let us see how they are found. By the Epact is meant the number of days which the Lunar year differs from the Solar corresponding to it.

it. But to make this definition more intelligible, it must be observed, that years are of two kinds ; those which the course of the sun regulates, by its return to the same point of the firmament, are called Solar years, or *Civil* years with us, and ordinarily consists of 365 days, divided into 12 months ; and these called *Lunar* years, because regulated by the course of the moon. The Lunar year consists of 12 lunations, or Lunar months. Now a Lunar month is the interval between one *new* moon and the next. This interval was computed by the ancient astronomers to be $29\frac{1}{2}$ days ; but to avoid the embarrassment of this fraction of a day, it was agreed that the Lunar months should consist alternately of 30 and 29 days, call the former *full*, the latter *cave*, or *hollow* months. Now *six* full and *six* hollow months make only 354 days, consequently the Lunar year is 11 days shorter than the common Solar year. Therefore, if a Lunar year begins the 1st of January, it will end
the

the 20th of December. Thus the second common Solar year will only commence when the second Lunar year is already advanced 11 days. The second Lunar year then will have 11 for Epact. The two luminaries proceeding regularly in their course, it is evident that, at the end of the third Solar year, the moon will be 22 days before the sun : 22 then will be the Epact of the third year. At the end of the third year, the moon will be advanced 33 days, which makes a lunation of 30 days to be added to the 36 Lunar months already passed, in order to rank with the 36 correspondent Solar months. The 3 days over are the Epact of the fourth year. In general, the age of the moon at the 1st January is always the Epact of the new year.

The intercalation of the 13th moon was introduced among the Greeks, with the Cycle of 19 years. These intercalations they

they called *Embolisms*, and the years of thirteen lunations *Embolismie*.

These things being premised, we come to the investigation of the Cycle of Epacts. Suppose that the 1st of January of the first year of a Lunar Cycle be the day of new moon, the moon then this year will have no age, consequently the current Epact will be an 0, or cypher; that of the following year will be 11, *i. e.* the moon will be 11 days old at the commencement of the 13th Solar month. This being an odd moon should have 30 days, according to the alternate order of full and hollow months, (for it was agreed to make the odd lunations to consist of 30 days each), 19 days more were then wanting to complete the 13th moon, and consequently the 14th cannot commence sooner than the 20th of January. Thus the Epact 11 must directly answer to the 20th day; and successively answer to all the other days of new moon in the same year: but the 14th
lunation

lunation consisting only of 29 days, the 15th must consequently begin the 18th of February; and it is opposite to this that Lilius placed the Epact 11. Then he reckoned 30 days for the 15th lunation, (and 31 in leap years on account of the intercalated day in February,) and he found that the 16th moon commenced the 20th of March. He there placed the current Epact, and so on to the end of the second year of the Cycle.

The third having for Epact 22, *i. e.* the 25th moon being 22 days advanced at the 1st of January, the third year, the 26th moon, must begin the 9th January. So Lilius placed opposite this day the Epact 22, which he afterwards carried to the 7th of February, the 9th March, &c.

By this disposition, the 30 numbers, designed to stand for all Epacts possible, were arranged in a retrograde order; so that the number 30 answered to the 1st January,

nuary, and the number 29, 28, 27, 26, &c. to 1, answered respectively to the 2d, 3d, 4th, 5th, &c. to the 30th, of the same month. After which a new reckoning began always following the same order. But as 12 times 30 makes 360, Lilius imagined that to reduce these 368 Epacts to 354, being the number of days in the Lunar year, it would suffice to double 6 Epacts. This reduction ought to have two conditions ; the first, that all the even months (being hollow) should consist of 29 days only ; the second, that, in conformity to the ancient custom, all the Paschal moons should consist also of 29 days only. To accomplish the first condition he doubled an Epact each even month, such as February, April, &c. and by this means reduced the Epacts to 354 ; to accomplish the second condition, it was necessary to re-unite two Epacts under one of the 29 days, comprised under the two limits of the Paschal moons ; these limits are the 8th of

March,

March and the 5th of April, inclusively. This re-union he was obliged to effect, not only under one of these 29 days, but also in the month of April: this could only be done the first 5 days of this month—he chose the 5th; and as Epact 25 corresponded to this day, he joined to it the following Epact 24. He did the same in the other even months; and this is the reason we see in them the two Epacts joined. With this precaution, and some others, which equally denote Lilius' singular foresight; the new Calendar is brought to that perfection which precludes any essential error.

We shall conclude this subject with some definitions relative to the subject treated of therein. There are two principal and distinguished periods in Chronology, viz. the Dionysian and the Julian. The Dionysian period was invented by Victor of Aquitain, and from him is also called the Victorian period; but better known under the name

of the Dionysian, on account of Dionysius, surnamed the *Little*, who first introduced it about the beginning of the 6th century, in order to determine the day of Easter. It is a revolution of 532 years, produced by multiplying the Solar Cycle 28, by the Lunar Cycle 19. Victor, in forming it, intended to comprehend all the variations possible of the Golden number, combined with the numbers of the Solar Cycle, so that, in the course of each period, there would not be two years having the same Golden number and the same Solar Cycle.

For the Dionysian period, Joseph Julius Scaliger substituted the Julian, so called because it was formed of Julian years, every fourth of which is Bissextile. This period is of 7980 years, and is produced by the continual multiplication of the three Cycles, viz. that of the Solar 28, of the Lunar 19, and of the Roman Indiction, a Cycle of 15 years. The origin of this Cycle
seems

seems as high as the time of Augustus ; but, according to Baronius, it was instituted by Constantine about the year 312. There are commonly reckoned three sorts of Indictions : 1st. The Cæsarian, or Imperial, by which the times of paying taxes were indicated to the Roman subjects ; also the dating of papers from the current year of Indiction. It began on the 8th of the Calends of October.—2d. The Constantinopolitan, by which they marked (as they do at this day) the more oriental Calendars, as appears in the briefs of the Hieremain Patriarch, and of Crusius's *Turco Grecia*. This begins on the Calends of September.—The 3d is called the Pontifical, or the Roman, which begins on the Calends of January, and is now used. None of these hath any connection with the celestial motions, being only a series of numbers from 1 to 15—a number for each year. The fourth year of this Cycle corresponded with the first year of our Saviour's nativity, ac-

according to the most received system among the Chronologists. The Julian period, consisting of such a vast number of years, hath this advantage, that, in the interval of 7980 years, there are not two which agree in the same Golden number, in the same Solar Cycle, and the same Indiction.

All the Latins agree, that the first year of Dionysius' Christian Era had for its characters, the Solar Cycle 10, the Lunar 2, the Roman Indiction 4; which three Cycles are found to coincide in the year 4714 of the Julian period only, as Scaliger noted; and Patavius remarks, "The beginning of the years of Christ, which men call the Christian Era, is as it were the limit and hinge of Chronology, and the common term in which the reasonings of all Chronologers meet, as if they were drawn through many turnings and windings into the same computation."

It is to Dionysius the Little we owe the custom of counting the years of the birth of our Saviour. Till then the Christians had followed in this respect the custom established in their several countries. The most part, however, reckoned from the foundation of Rome, or the succession of Consuls, or that of Emperors. But in the 6th age, the Christian Era of Dionysius was generally adopted in the Church. It begins the 25th March, the day of our Saviour's incarnation; and this is the Epoch whence all the dates of Bulls and Briefs of the Court of Rome are supposed to be derived. The ordinary custom, however, is to date the beginning of the year from the 1st of January. Thus the Era of Dionysius begins 9 months before the Era ordinary among Christians.

There is a crowd of other Eras, which may be seen in Petau's *Rationarum Temporum*. Du Cange hath also made very

large Tables of all these matters, especially for the principal Epochs of the Orientals.

The opinion chiefly followed, places the birth of our Saviour under the year 4000, from the creation of the world ; but there are good reasons for supposing it later. According to the common system, the beginning of our Era answers to the 776th year of the Olympiads, the 752d from the foundation of Rome, and to the 747th of the Era of Nabonassor, King of Babylon. This last is famous among astronomers, on account of the great use which Ptolemy, among others, made of it. It commenced the 26th February. But if we would compare it with the Christian Era, we must remember that its years consisted only of 365 days.

In the Roman Martyrology, published by the authority of Pope Gregory XIII. and revised by the command of Pope Urban VIII.

we find the following words, which are, every year, on the 25th day of December, read in public:—"In the 5199th year from the creation of the world, when God created heaven and earth; in the 2957th after the deluge; the 2015th from the birth of Abraham; the 1510th from Moses, and the time of the Israelites leaving Egypt; in the 1032d from the time of David's being anointed King; in the 65th week, according to the prophecy of Daniel; in the 194th Olympiad; in the 752d year since the building of Rome; in the 42d of the reign of the Emperor Octavius Augustus, when the whole world was blessed with peace; in the 6th age of the world—Jesus Christ, Eternal God, and Son of the Eternal Father, conceived of the Holy Ghost, was born of the Virgin Mary, in Bethlehem of Judea."

The years of the Turks and Arabs have only 354 days; these are Lunar years:
hence

hence their principal feast, the Bairam, happens successively in all the seasons of the year. The flight of Mahomet, or the Hegira, answers to the 622d year of our Era. It commences the 16th of July. The Calendar of the Persian is much better digested than that of the other Mahometans. See in Herbelet, and in *L'Histoire des Mathematiques* of M. Montucla, the ingenious correction which the two Sultans Ghaliddin made therein, the 467th year of the Hegira, near five ages before the Calendar of the Christians had received its present degree of exactness.

That also of the Jews deserves praise for its precision. A comparison of it with the Ephemeris justifies the favourable idea we ought to have of the Rabbins who laid the foundations of it. The Lunar year still regulates the Hebrew feasts. They use, however, the Solar year, and, with us, distinguish two kinds, the common and the

the Bissextile year; denominations which they even apply to the Lunar year. They afterwards subdivide the common Lunar year and the Bissextile Lunar year into three others; so that the Lunar common year being never composed but of twelve moons, it can, however, be either defective, perfect, or common. In the *first*, it consists of 353 days; in the *second*, of 355 days; and in the *third*, of 354.

The Lunar Bissextile year is always of 13 months; but if it be defective, it has but 383 days, if perfect, 385, and if common, 384 days. They call the intercalated moon *Veader*; and, as we do, make it return seven times in the course of a Lunar Cycle. By this means they obtain a constant rule to ascertain their three principal feasts to the time prescribed by the law. These feasts are *Pessah*, or the feast of unleavened bread; *Sebuhot*, or the feast of weeks; *Succot*, or the feast of the Tabernacles.

cles. *Pessah*, or the Passover, always falls on the 15th day of the month *Nisan*, which answers to a part of March and a part of April. *Sabuhot*, or Pentecost, is celebrated seven weeks after. *Succot*, the 15th of the month *Tisri*, which answers partly to the month of September.

The Jewish months are Lunar, and have alternately 30 and 29 days, according as they are perfect or defective; that is to say, according as they are full or hollow months. The first is called *Nisan*, the second *Jiar*; then follow in course, *Sivan*, *Tamuz*, *Ab*, *Elul*, *Tisri*, *Hesvan*, *Casleu*, *Tabeth*, *Schebbat*, and *Adar*. Of these 12 months, five are always perfect, viz. *Nisan*, *Sivan*, *Ab*, *Tisri*, and *Schebbat*; five others are defective, *Jiar*, *Tamuz*, *Elul*, *Tabeth*, and *Adar*. These two others, *Hesvan* and *Casleu*, are sometimes both perfect, sometimes both defective, sometimes one is perfect and the other defective. When they
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are both perfect, the year is perfect; if they are defective, the year is also defective; in fine, the year is common, when one is perfect, and the other not. In the Leap year, the Jews make their month *Adar* of 30 days.

Their civil year begins with the month *Tisri*; that of their ancient Kings began with the month *Nisan*, which is still the first of their legal year. They reckon 1780, to begin from the 26th of September, the 5541st civil year since the creation of the world, and 1713th since the destruction of the Temple of Jerusalem by Titus.

The Jews call the commencement of each month *Roshodes*. Now the *Roshodes* generally happen the same day with the new moon, or the day following, or two days after at farthest. When *Roshodes* hath two days, they date the beginning of the month from the second day. If this month is preceded

ceded by a perfect month, there are in it two days of *Roshodes* ; if it is preceded by a defective month, there is but one day. The *Roshodes* follow exactly the days of the week. So that if the *Roshodes Nisan* happens on a Saturday, the *Roshodes Jiar* happens on a Sunday and Monday, the *Roshodes Sivan* on a Tuesday, the *Roshodes Tamur* on a Wednesday and Thursday, and so of the rest.

The Jews still hold to the ancient manner of reckoning the days from the setting of the sun to the next setting. They make them consist of 24 hours, which they reckon one after another, as the Italians : but these hours are not equal, as ours, except at the equinoxes ; because they divide them into 12 hours of day-light, while the sun is above the horizon, and into 12 hours of night, while the sun is below the horizon, consequently they cannot be equal. Instead of dividing the hour into 60 parts

or minutes, they divide theirs into 1080 parts. See, on the feast of the Jews, and manner of calculating the new moons, *Calender Hebraique qui contient tous les Ros-hodes, Samedis, Solemnites et jeunes de l'annee*, by M. Venture, Amsterdam, 1770.

The origin of numeral figures, used in Arithmetical computations, has been a subject of dispute in the republic of letters. It is allowed that we are indebted for them to the genius of the Eastern nations; the Indians being reckoned the inventors of the notation, which we call *Arabian*, because we had it from them, and they from the Indians, as themselves acknowledge. But when the Indians invented this method, and how long it was before the Arabs got it, is uncertain. These things only we know: 1st. That we have no ground to believe the ancient Greeks or Romans were acquainted with it; for Maximus Planudus, the first Greek writer who treats of Arith-

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metic

metic according to this notation, lived about the year 1370, as Vossius says, or about 1270, according to Kircher, long after the Arabian notation was known in Europe ; and owns it for his opinion, that the Indians were the inventors, from whom the Arabs got it, as the Europeans from them.

2dly. That the *Moors* brought it into Spain, whither many learned men from other parts of Europe went to seek that and the rest of the Arabic learning, (and even the Greek learning from the Arabic versions, before they got the originals,) imported there by the Saracens. As to the time when this new art of computation was first known in Europe, Vossius thinks it was not before the year 1250 ; but Doctor Wallis has, by many good authorities, proved, that it was before the year 1000 ; particularly that Gerbertus, afterwards Pope by the name of Sylvester II. who died in 1003, was acquainted with this art, and brought it from Spain into France long before

fore his death. The Doctor shews that it was known in Britain before 1150, and brought a considerable length, even in common use, before 1250, as appears by the Treatise of Arithmetic of John de Sacro Bosco, who died about 1256. He also gave an instance from a Mantle Tree of a chimney in the parsonage house of Helendon, in Northamptonshire, wherein is inscribed, in basso relievo, Mo. 133, being the date of the year 1133, (Philos. Trans. No. 255.) Another instance was discovered in the window of a house, part of which is a Roman wall, near the market place in Colchester, where, between the carved Lions, stands an escutcheon, with the figures 1090, (Philos. Trans. loc. cit.) Though our present numerals are somewhat different in figure from the Arabian, having been changed since they first came among us, yet the art of computation by them is still the same.—(See Malcolm's Arithmetic, London, 1730 ; Wallis, &c.)

CHAPTER III.

*Of the Universities of Oxford and Cambridge—
their Origin and History.*

The chief Schools, which King Alfred, by the advice of St. Neot, founded, were those of Oxford, as the Archives of that University, produced by Wood, and as Brompton, Malmesbury, Higden, Harpsfield, and others, assure us. Wood thinks this King founded there one College for all the sciences, besides Grammar Schools. Ayliffe, who is less accurate, in his history of Oxford, pretends that *three* Halls or Colleges were erected there by that Prince, which is indeed affirmed by John Rouse, or Ross, the Warwick historian, who died in 1491. Aserius of Menevia, in his life of King Alfred, names not Oxford, and may be understood of Schools set up by the
King

King in his own Palace ; but that St. Grimbald taught at Oxford seems clear from his seat there in St. Peter's Church. John the Saxon, and others, were his Colleagues. But St. Neot never left his solitude : and Aserius mentions, of himself, only his staying in Alfred's Court *six* months every year ; for he would always spend the other *six* months in his Monastery at Menevia, or St. David's. Wood, (page 4,) and others, Arnot in vit. Alfredi, p. 136, imagine Schools at Grecelade and Lechelade to have flourished under the Britons and Saxons, and to have been only translated to Oxford, and there revived by King Alfred, after the wars had interrupted them. But the monuments in which mention is made of them are at best very uncertain ; and *Lechlade*, so called from physicians, is a Saxon, not a British word. The Schools at Oxford decayed after Alfred's reign, and that City was burnt by the Danes in 979, and again in 1009. Robert Poleyn, or Pullus, an Englishman, who had studied at Paris,

returning home, restored sacred studies at Oxford in 1133, in the reign of Henry I. and carried the glory of this University to the highest pitch. Being made Cardinal, and Chancellor of the Roman Church, by Lucius II. he obtained the greatest privileges for this University about the year 1150.

Nothing more sensibly betrays the weakness of human nature than the folly of seeking a false imaginary glory, especially in those who incontestably possess every most illustrious title of true greatness. Some weak and lying impostors pretended to raise the reputation of the University of Cambridge by forgeries, which it is a disgrace not to despise, and most severely censure. Nicholas Cantelupes, or Cantlow, in 1440, published a collection of forged Grants of British Kings, Gurgunt, Lucius, Arthur, and Cadwald, &c. and of several ancient Popes, under the title of the *History of Cambridge*: in which his simplicity

city and credulity, which do not obscure the character of great piety which Leland gives him, ought not to impose upon our understandings.—(See Parker's *History of Cambridge*.) Cair Grant was one of the *twenty-eight* Cities of Britain under the Romans, but fallen to decay when Bede wrote.—Hist. l. 4. c. 19. From its ruins Cambridge arose at a small distance, as appears from Henry of Huntington, and the writers of Croyland and Ramsey. Some have pretended that here was the School which Bede, or the Schools which Malmesbury, Florentius, and Henry of Huntingdon say King Sigebert founded, by the advice of St. Felix, in 636. But it is more reasonable to believe those foundations to have been made near Dummoc, in Suffolk. And whatever Schools might flourish at Cambridge under the Saxons, it is certain there were no remains under the first Norman Kings. The foundation of this seat of the sciences was laid in the reign of Henry II. Peter of Blois, a contemporary writer, in his *Con-*
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tinuation of Ingulphius' History, published by Gale, (*Script. Hist. Ang.* i. p. 114) relates, that Soffrid, Abbot of Croyland, sent some learned Monks of that House to their Manor of Cotenham, near Cambridge, who, hiring a great House in Cambridge, went thither every day, and taught, at different hours, the whole circle of the sciences, a great concourse of Students resorting to their lessons. From these beginnings that University soon rose to the highest degree of splendor, and Peterhouse was the first regular College that was erected there, Hugh Balsham, Bishop of Ely, founding it in 1284.

CHAPTER IV.

Of the Origin of the Institution of Academical Degrees.

The General Study of Paris, as it was at first called, was founded by Charlemagne about the year 800. King Lewis VI. surnamed the *Big*, or the *Fat*, was not only a great scholar, but a most zealous patron of the sciences. He succeeded his father, Philip I. in 1110. By his protection and encouragement, studies began to flourish exceedingly, and there were in his reign more Students than Citizens at Paris, to which the name of Academy was first given about that time. In the following century it was called the University, from the whole circle of sciences being there taught. The number of Students was much increased by the

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the liberty which every one had of disposing of himself as he pleased, after Lewis the *Big* had abolished many severe customs concerning vassalages, and began to loosen the hard servitude of the people under their immediate Lords, who were a kind of subaltern Sovereigns in their own Estates. So many set up for teachers, and some, like Abelard, sold their lessons at so dear a rate, that such an abuse stood in need of a restraint. *Ecolatres*, or Scholastics, were established in Cathedrals in the 11th century, who often governed the Bishops' Seminaries. An order was published in the 12th century, that none should teach without their licence. In Universities, Academical Degrees were introduced, in the same age, for the purpose of licensing persons to teach. Some moderns falsely ascribe their institution at Bologna to Gratian, and at Paris to Peter Lombard, and Gilbert de la Porrée, before this latter went to Poitiers, Egasivus Bulæus. Hist. Univ.

Univ. Paris. p. 255.—(See this groundless assertion confuted by the authors of the *Hist. Literaire*, p. 83. The Degree of Licentiate was first given at Paris in the 12th age, and consisted originally in a public licence given to teach. Soon after that of a Master, or Doctor, was added. In conferring the degree, a Wand, or *Bacillus*, was delivered, whence the name *Baccalaureus*. This title was, sometime after, made an inferior distinct title.

CHAPTER V

An Account of the Destruction of the Temple of Serapis, in Alexandria—and a Description of it—and its Idols.

About the year 292, Theophilus, Patriarch of Alexandria, obtained a rescript of the Emperor Theodosius, to convert an old deserted Temple of Bacchus into a Christian Church. In clearing this place, in the subterraneous secret caverns, called by the Greeks Adyta, and held by the Pagans as sacred, were found infamous and ridiculous figures, which Theophilus caused to be exposed in public, to shew the extravagant superstitions of the Idolaters. The heathens in tumults raised a sedition, killed many Christians in the streets, and then retired into the great Temple of Serapis as
their

their fortress. The Temple of Serapis was most stately and rich, built on an eminence raised by art, in a beautiful spacious square, with an ascent of 100 steps, surrounded with lofty edifices for the priests and officers. The Temple was built of marble, supported with precious pillars, and the walls on the inside were covered with plates of brass, silver, and gold. The idol was of so enormous a size, that its arms being extended, they reached to the opposite walls of the Temple : its figure was that of a venerable old man, with a beard, and long hair, but with it was joined a monstrous figure of an animal with three heads : the biggest in the middle was that of a lion ; that of a dog fawning came out on the right side, and that of a ravenous wolf on the left ; a serpent was represented twining round these three animals, and laying its head on the right hand of Serapis. On the idol's head was placed a bushel, an emblem of the fertility of the earth. The statue

was made of *precious* stone, wood, and all sorts of metal together ; its colour was at first blue, but the streams or moisture of the place had turned it black. A hole in the Temple was contrived to admit the sun's rays upon its mouth, at the hour when the idol of the sun was brought in to visit it. Many other artifices were employed to deceive the people into an opinion of its miracles. No idol was so much respected in Egypt ; and, on its account, Alexandria was looked upon as the holy city.

The Emperor Theodosius being informed of the above-mentioned sedition, sent an order to demolish the Temples in Egypt. When this letter was read at Alexandria, the pagans raised hideous cries ; many left the city, and all withdrew from the Temple of Serapis. The idol was cut down by pieces, and thrown into a fire. The heathens were persuaded that if any one should touch it, the heavens would fall, and the world

world return into the state of its primitive chaos. Seeing no such judgment threaten, they began themselves to deride a senseless trunk reduced to ashes. The standard of the Nile's increase was kept in this Temple, but it was on this occasion removed into the Cathedral. The idolaters expected the river would swell no more; but finding the succeeding years very fertile, they condemned the vanity of their superstitions, and embraced the faith. Two Churches were built on the place where this Temple stood, and its metal was converted to the use of Churches. The Busts of Serapis, on the walls, doors, and windows of the houses, were broken and taken away. The Temples all over Egypt were demolished during the two following years. In pulling down those of Alexandria, the cruel mysteries of Mithra were discovered, and in the secret Adyta were found the heads of many infants cut off, cruelly mangled, and superstitiously painted. The artifices

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of the Priests of the idols were likewise detected; there were hollow idols of wood and brass, placed against a wall, with subterraneous passages, through which the Priests entered the hollow trunks of the idols, and gave answers as Oracles, as is related by Theodoret and Rufinus.

CHAPTER VI.

Some Observations on Burying Places—with an Account of the Mode followed by the Ancients.

The ancients had their Burying-places without their cities. This was an ancient and inviolable custom both in the East and West, never to suffer any one to be interred in towns, which the heathens looked upon as a sacrilege. Among the Romans it was a law of the twelve tables: *Intra pomæria ne sepelito neve comburito*. It were to be wished that this law had never been transgressed; for by repeated experiments it is demonstrated, that burials, multiplied within towns, especially in Churches, extremely infect the air, and render the place unwholesome, and sometimes poisonous. On which may be read the late curious Disser-

tations of several very eminent French Surgeons. To this day the consecration of the Churches shews that they are not intended for burying places; whereas both the name cemetery, and the form used in blessing a Church-yard, directs this to be the place designed for that purpose. Anciently great personages were buried in the porches, as Constantine the Great was in that of the Apostles' Church at Constantinople, &c. whence St. Chrysostom writes, Hom. 26. that Emperors esteemed it an honour to be buried near the porches of the Apostles. None but the bodies of Martyrs and Saints were allowed to be placed in Churches, till about the ninth century. Persons of eminent sanctity were allowed that privilege; and the law being once broken into, and a gap made, the liberty soon became general, though several Canons were framed to check the abuse—See l. i. capitul. cap. 158. (Council of Rouen in 1581, and that of Rheims in 1583,

1583, &c.) Custom hath now derogated from the law so far, as to authorise the practice ; though it were to be wished that, for great cities, a decent burying-place were built without the walls, as that for the great Hospital out of Milan, with a Chapel in the middle. For the monuments of illustrious persons anciently Cloisters were built near great Churches, as those near the Cathedral of Vienne in Dauphine, &c. The most finished model is the *Campo Santo* at Pisa.

CHAPTER VII.

An Account how the Ancients began their year—as also of the Julian year—and of the New Style established by Pope Gregory XIII.

The ancients began the year, some from the autumnal, others from the vernal equinox. The primitive patriarchs from that of autumn, that is, from the month called by the Hebrews 'Tisri, which coincides with part of our September and October. Hence it seems probable, that the world was created about that season; the earth, as appears from Gen. iii. 2. being then covered with trees, plants, fruits, seeds, and all other things, in the state of their natural maturity and perfection. The Jews retained this commencement of the year as a date for contracts, and other civil purposes ;

poses ; as also for their Sabbatical year and jubilee. But God commanded them to begin their ecclesiastical year, or that by which their religious festivals were regulated, from the spring equinox, or the Hebrew month Nisan, the same with part of our March and April, *Exod. xii. 2.* Christian nations commenced the year, some from the 25th March, the feast of the Annunciation, and bordering upon the equinox ; others from Christmass ; others from its Octave day, the 1st January, in which our ancestors have often varied their practice. Europe is now agreed in fixing the 1st January for this Epoch.

The Julian year, so called from Julius Cæsar, from whom the Roman Calendar received its first reformation, consisted of 365 days and 6 hours, which exceeded the true Solar year by 11 minutes ; for astronomers compute the yearly revolution of the sun not to exceed 365 days, 5 hours,

48 minutes, and 37 seconds, according to Cassini ; but, according to Keil, 57 seconds, or almost 47 minutes. This error becoming daily more sensible, would have occasioned the autumnal equinox to have at length fallen on the day reckoned the solstice, and, in process of time, on that held for the vernal equinox. The Golden Number, or Grecian Cycle of the Lunar years, was likewise defective. To remedy both which Pope Gregory XIII. in 1582, established the New Style. Scaliger, Tachet, and Cassini have demonstrated that Cycles might be chosen still more exact, by some few seconds; however, this adopted by Pope Gregory, besides being the easiest in the execution, admits of no material error, or sensible inconveniency. This correction of the Style was received by Act of Parliament, in Great Britain, in 1752 ; for the promoting of which great praise is due to the two illustrious ornaments of the republic of letters, the Earls of Chesterfield and Macclesfield.

CHAPTER VIII.

The Number of Monasteries, Cloisters, and Nunneries in Scotland—their Names—the Shires in which they were situated—their Church Orders, and Founders.

<i>Name.</i>	<i>Province.</i>	<i>Order.</i>	<i>Founder.</i>
Icolmkilne	Isle of Iona	Black Friars	St. Columba
St. Aundell's	Kintyre	Cistercian	Gourli M'Il-lurdi
Saul's Seat	Galloway	Cistercian	Fergs. of Galloway
Drumdrenen	Galloway	Cistercian	David I. King of Scotland
Jedburgh	Teviotdale	Augustin	Same person
Kelso	Teviotdale	Cistercian	Same person
Melross	Teviotdale	Cistercian	Same person
New Battle	Lothian	Cistercian	Same person
Holyroodhouse	Lothian	Augustin	Same person
Kinloss	Morayshire	Cistercian	Same person
Cambuskenneth	Stirlingshire	Augustin	Same person
Dunfermline	Tethrickmoor	Benedictine	Same person
Inchaffray	Strathern	Augustin	Gilbert, Count of Strathern
Culross	Perthshire	Cistercian	Same person

<i>Name.</i>	<i>Province.</i>	<i>Order.</i>	<i>Founder.</i>
Scoon	Gowrie	Augustin	Malcolm M'Duff
Glenluce	Galloway	Augustin	King Alexander
New Abbey	Galloway	Cistercian	Rolland, Fath. to Allan of Galloway
Tongland	Galloway	Cistercian	Donagalda, Daughter of David, Count of Huntingdon
Holywood	Galloway	Premonstran	Allan of Galloway
Corte Regall	In Carrick	Clunarian	Duncan, Count of Carrick
Kilwinning	Cunningham	Tyronian	Hugh Marvil, Constable of Scotland
Dryburgh	Teviotdale	Premonstran	Hugh Marvil
Paisley	Clydesdale	Clunarian	Walter, Marshal of Scotland
Lindores	Ernside, Fife	Syrenean	David, Count of Huntingdon
Balmerino	Fife	Cistercian	Ernigarda, Queen of William, King of Scotland
Arbroath	Angus-shire	Syrenean	William, King of Scotland
Deer	Buchan, Aber- deenshire	Cistercian	William Cumming, Earl of Buchan
Ferne	Ross-shire	Premonstern	Farquhar, Earl of Ross
Cupar	Angus-shire	Cistercian	Malcolm IV. King of Scotland, sur- named the Maiden

<i>Name.</i>	<i>Province.</i>	<i>Order.</i>	<i>Founder.</i>
Holme	In Cambria	.....	.....
Crusay	Western Isles	Black Friars	David, King of Scotland
Ernsay	Western Isles	.....	Apud Nov. Castrum in Nov. Umbra
Ardehattan	Lorn	.....	.....
Durbame	In Episcopatus Dunelmensi	Augustin	St. Columbus
Whitehorn	Galloway	Augustin	The same person
Lessmahago	Clydesdale	Black Friars	Duncan M'Houle
Urquhart	Morayshire	Of the Convent of Kelso	Malcolm or Kenmure, King of Scotland
Cross Kirk of Peebles	Tweeddale	Ditto	Fergs. of Galloway
Isle of St. Marr	Galloway	Premonstr.	.....
Mauchlane	Kyle	Of the Convent of Dumbarton	Alexander, King of Scotland
Coldingham	Merse	Augustin	Fergs. of Galloway
Isle St. Colmesi	Menteith	Cistercian	Walter, son of Alexander Leneso
Isle of May	Mouth of the F. } of Forth, Fyfe }	Of the Convent of Melross	.....

<i>Name.</i>	<i>Province.</i>	<i>Order.</i>	<i>Founder.</i>
Pittenweem	Fyfe	Augustin	Moreavus, Count of Mentcith
Restennet	Angus	Augustin	.....
Cannobie	Eskdale	Of the Convent of St. Andrew	Alexander Cogn. fere X.
Fyvie	Buchan	Ditto	.....
Bewlaw	Ross	Augustin	.....
Pluscardino	Moray	Of the Convent of Jedburgh	King Alexander II.
Monynusk	Marria	Tyrenensis	John Bisset
Strathallan	Athol	Augustin	Archbishop of St. Andrews
Lochtay	Do.	Ditto	.....
Blantyre	Clydesdale	.....	.....
Portmoack	In the Island of } Lochleven }	Of the Convent of Jedburgh	.....
S. Markinch	Do. of Lewis	Bella Insula Missanum	James I. King of Scotland
Julmhill	Do. of Iona	Augustin	St. Columbus
South Berwick	Merse	Benedictine	David, King of Scotland
North do.	Lothian	.....	Count of —
Coldstream	Merse	Cistercian	Countess of March

<i>Name.</i>	<i>Province.</i>	<i>Order.</i>	<i>Founder.</i>
Trelfontine	Lammermuir	Of the Convent of Berwick	Countess of March
Haddington	Lothian	Cistercian	By the Wife of Henry, Countess of Haddington
Linthenden	Galloway	Black Friars	Daughter of Dav. Otheredi of Gal-
St. Botham	Lammermuir	Of the Convent of S. Berwick	[loway Countess of March
Elbotle	Lothian	Ditto	.....
Manuel	West do.	Cistercian	— of R. Malcolm IV.
Elgin	Strathern	.....	David Lindsay
Granton	Lothian	Of the Convent of Berwick	.....
Morales apud No-			
vum Castrum Ec.	Merse	.....	Countess of March
St. Andrew.	Fyfe	.....	Constantine II. King of Scotland
Bothwell	Clydesdale	.....	Archibald, Count of Douglas
Duncannon	Do.	.....	The same
Bathans	Lothian	.....	W. Hay of —
Menhodi	Carrick	.....	Gilbert Kennedy, Miles
Dunbar	Lothian	.....	Geo. Dunbar, Count of March

<i>Name.</i>	<i>Province.</i>	<i>Order.</i>	<i>Founder.</i>
Carnwath	Clydesdale	.....	Thomas Sommerville, de eodem
Methven	Strathern	.....	Walter Stewart, Count of Athol
Dalkeith	Lothian	.....	James Douglas
Kilmonen	Coul	.....	Duncan Campbell, Miles
Foulis	Angus	.....	Andrew Greig, Miles
Dirleton	Lothian	.....	Walter Haliburton, Miles
Rosline	Do.	.....	William Sinclair, Count of Orkney
Douglas	Merse	.....	William Hume, or Alexander
Royal College	Stirling	.....	James IV. King
St. Leonard	Kyfe	.....	John Hepburn, Prior St. Andrews

CHAPTER IX.

The Taxt Roll of the Prelacies, erected Lordships, and other inferior Benefices, for the Prelates, Lords of Erection, and small Beneficed Men—their parts of the same Taxation, pro termino.

	<i>L.</i>	<i>s.</i>	<i>d.</i>
The Archbishop of Orkney	394	9	0
Archdeanry of Zetland	27	10	0
Bishoprick of Caithness	344	9	0
Deanry of Caithness	20	13	4
Chantry of do.	27	10	8
Archdeanry of do.	41	6	8
Thesaurry of Caithness	30	0	0
Prebendary of Dunnet	14	12	0
Parsonage of Kirkmichael	25	0	0
Bishoprick of Ross	413	6	8
Abbacy of Ferne	137	15	0
Priory of Bewalie	103	6	8
Deanry of Ross	41	8	6
Subdeanry of do.	62	0	0
Subchantry of do.	20	13	4
Archdeanry of do.	41	6	8

		<i>L.</i>	<i>s.</i>	<i>d.</i>
Parsonage of Tullinessill	-	20	13	4
Do. of Ruthven	-	82	13	4
Do. of Balhelvie	-	49	10	0
Do. of Inuerourie		20	13	4
Vicarage of Carbes	-	35	5	6
Do. of Peterugie	-	25	16	8
Do. of Logiedurn		20	13	4
Do. of Coul	-	20	13	4
Do. of Oboyn	-	20	13	4
Do. of Lunzie	-	20	13	4
The Common Kirks of Aberdeen	=	139	6	0
Parsonage of Fetteresso	-	103	6	8
Do. of Arbuthnot		68	17	8
Do. of Benholme	-	51	13	4
Do. of Fettercairn		68	17	8
<i>Parsonage of Conbeth mortified to the New College of St. Andrew's</i>				
Do. of Conbeth	-	68	17	8
Do. of Durris		25	16	8
Vicarage of Forden	-	27	10	5
Bishoprick of Brechin	-	344	9	0
Deanry of Brechin	-	55	0	8
Chantry of do.	-	55	0	8
Chancellory of do.	-	27	10	8
Thesaurry of do.		20	13	4
Archdeanry of do.		34	7	4
Vicarage of Brechin	-	34	7	1
Parsonage of Phinheaven		34	7	1
Do. of Glenbervie	-	34	7	1

		L.	s.	d.
Parsonage of Lathnot	-	51	13	4
Vicarage of Dundee	-	68	17	8
Do. of Panbryde		20	13	4
Lordship of Arbroath	-	2066	13	4
Do. of Scoon	-	861	2	2
Do. of Cupar		861	2	2
Do. of Restenneth		275	10	8
Pryorie of Charterhouse	-	344	9	0
Do. of Elcho	-	103	6	8
Parsonage of Naba		20	13	4
Do. of Essie	-	28	6	8
Vicarage of Kerrymore		34	7	4
Parsonage of Kennethe	-	34	7	4
Do. of Inveraritie		41	6	8
<i>Parsonage of Tanadyce mortified to the New College of St. Andrew's</i>				
Parsonage of Tanadyce	-	68	17	6
Do. of Dunlippie	-	20	13	4
Do. of Logie, Montrose		41	6	8
Do. of Inchbriock		68	17	8
<i>Mortified to the same College</i>				
Do. of Edwie	-	41	6	8
Do. of Kinnel	-	41	6	8
Do. of Edzell		34	7	4
Do. of Dumbarny		62	0	0
<i>Mortified to the College of Edinburgh</i>				
Do. of Kinnoul	-	55	0	8
Vicarage of Langforgun		20	13	4
Provestry of Methven	-	82	13	4
Parsonage of Forteviot	-	62	0	0

	<i>L.</i>	<i>s.</i>	<i>d.</i>
<i>Mortified to the Old College of St. Andrew's</i>			
Do. of Culless -	20	13	4
Bishoprick of Dunkeld	1033	6	8
Abbey of St. Columb -	239	16	10
Pryorie of Straphillan	35	5	8
Chantry of Dunkeld -	27	10	8
Chancellory of do. -	35	5	8
Thesaurry of do.	35	5	8
Deanery of Dunkeld -	123	6	8
Parsonage of Menmore -	51	13	4
Prebendary of Fingirth -	27	10	8
Parsonage of Monythie -	27	10	8
Prebendary of Forgandenny	28	5	0
Parsonage of Muckarsie	27	10	8
Do. of Ferne -	27	10	8
Do. of Lunderst -	23	5	0
Prebendary of Ahiht -	20	13	4
Parsonage of Crieff -	62	0	0
Common Kirk of Ochterless	41	6	8
Do. of Megill	41	6	8
Do. of Tanling	26	1	2
Do. of Fothergill	34	10	0
Vicarage of Strageith -	20	13	4
Archdeanry of Dunkeld	56	2	8
Vicarage of Tibbermuir -	20	13	4
Do. of Logyraith -	20	13	4
Do. of Doll -	40	5	0
Parsonage of Weyme -	20	13	4
Do. of Strowane	20	13	4
Parsonage of Blair -	20	13	4

		L.	s.	d.
Vicarage of Cargill	-	20	13	4
Bishoprick of Dumblain		344	9	0
Lordship of Inchaffray		516	6	8
Pryorie of Inchmahome	-	275	10	8
Lordship of Culross		344	9	0
Deanery of Dumblaine	-	27	10	8
Chancellory and Archdeanry, each		27	10	8
Provostry of Abernethe		27	10	8
Vicarage of Aberfoull	-	20	13	4
Parsonage of Tulliallane	-	20	13	4
Vicarage of Abernethie		20	13	4
Parsonage of St. Madois		28	6	8
Archbishoprick of St. Andrew's		1722	4	6
Pryorie of St. Andrew's	-	1722	4	6
Lordship of Dunfermline		1722	4	6
Do. of Lindores	-	861	2	4
Do. of Balemrinock		275	10	10
Pryorie of Portmook	-	55	0	8
<i>Mortified to St. Leonard's College of St. Andrew's</i>				
Pryorie of Pittenweym	-	206	13	4
Ministry of Scotlandwell	-	42	18	6
Archdeanry of St. Andrew's		165	7	8
<i>Mortified to the Bishoprick</i>				
Provostry of Currail	-	41	6	8
Vicarage of Kilrynie	-	20	13	4
Do. of Kinnewchar		41	6	8
Do. of Largo	-	20	13	4
Do. of Scome	-	27	10	8
Vicarage of Kenowie	-	10	15	10

L. s. d.

Parsonages of Curbert, Komback, and Dynmott mortified to the Colleges of St. Andrew's ; Curbert to the New—the others to the Old

Parsonage of Curbert	-	27	10	8
Do. of Komback		27	10	8
Do. of Dunynon	-	34	7	4
Vicarage of St. Andrew's		68	17	8
Parsonage of Flisk	-	51	13	4
Vicarage of Leuchars	-	34	17	4
Do. of Coupar	-	27	10	8
Do. of Markinch		27	10	8
Parsonage of Flisk	-	51	13	4
Parsonage of Dissart	-	68	17	8
Vicarage of Kirkaldie		27	10	8
Do. of Kinghorne		34	17	8
Do. of Lawthrish	-	20	13	4
Parsonage of Quhill	-	34	17	8
<i>Mortified to the College of St. Andrew's</i>				
Provostrie of Kirkheuch	-	82	13	4
Parsonage of Ochterdera		51	13	4
Do. of Bullingue	-	41	6	8
Sacristanry of Dunfermline		68	17	4
Parsonage of Muckert	-	34	17	4
Abbey of Cambuskenneth		861	2	2
Preceptory of Corphithen		516	13	4
Priory Manuell	-	55	0	8
Lordship of Holyrudhouse		1377	15	6
Do. of New Bottle		688	17	8
Do. of Kelso	-	13,770	15	6

	L.	s.	d.
Lordship of Coldinghame	688	17	8
Do. of Dryburgh	688	17	8
Pryorie of Eccles	172	4	4
Do. of Coldstream	172	4	4
Do. of North Berwick	516	13	4
Do. of Haddington	516	13	4
Kirk of Honytoun	41	6	8
Vicarage of Stirling	20	13	4
Parsonage of Hamanan	20	6	8
Vicarage of Falkirk	62	0	0
Do. of Strabroch	51	13	4
Parsonage of Inchmanthan	34	7	4
Do. of Calder Counter	55	0	8
Do. of Kirknewton	27	10	8
Provostrie of Costerphin	27	10	8
<i>Parsonage of Gogar mortified to the College of Edinburgh</i>			
Parsonage of Gogar	27	10	8
Do. of St. Cuthbert's Kirk	27	10	8
Do. of Pentland	27	10	8
Do. of Penicook	41	6	8
Do. of Lasswade	103	6	8
Do. of Melville	20	13	4
Vicarage of Cramond	20	13	4
Parsonage of Restalrig	103	6	8
<i>The Archdeanry of Lothian, Provostry of St. Geil's Kirk and Trinity College, mortified to the College of Edinburgh</i>			
Archdeanry of Lothian	103	6	8

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Provostry of St. Geil's Kirk	82	13	4
Do. of the Trinity College	62	0	0
Do. of St. Antheni's in Leith	34	7	4
Vicarage of Linlithgow	32	8	2
Do. of Aberlady	20	13	4
Do. of Tranent	20	13	4
<i>Vicarage of Tynningham mortified to the College of Edinburgh</i>			
Parsonage of Tynningham	55	0	0
Vicarage of Gullan	20	13	4
Do. of Pencaidland	17	17	0
Do. of Haddington	27	10	8
Do. of Thorington	27	10	8
Provostry of Crichton	51	13	4
Do. of Dalkeith	16	5	0
Parsonage of Keithmarshall	20	13	4
Do. of Lintown	103	6	8
Do. of Auldhamstocks	62	0	0
Do. of Dunbar	34	7	4
Archpriestry of Dunbar	41	6	8
Prebendary of Pincarton	27	10	8
Parsonage of Laula	34	7	4
Provostry of Bothams	20	13	4
Parsonage of Morham	20	13	4
Do. of Petcocks	34	7	4
Do. of Boltoun	20	13	4
Do. of Spott	27	10	8
Deanry of Dunbar	68	17	4
Vicarage of Musselburgh	27	10	8

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Provostry of Dunglass -	27	10	8
Parsonage of Upsadletoun	20	13	4
Do. of Whitsume	68	18	4
Vicarage of Ersiltoun -	20	13	4
Parsonage of Duns	51	13	4
Do. of Ellan, or Ellon	27	10	8
Do. of Polwart -	20	13	4
Do. of Chirnside	20	13	4
Do. of Foulden -	20	13	4
Abbey of Jedburgh -	516	13	4
Lordship of Melrosse -	1240	0	0
Ministry of Peebles -	103	6	8
Parsonage of Ashkirk	26	5	0
Do. of Auld Roxburgh	62	0	0
Do. of Marbothe	55	0	0
Do. of Ancrum -	34	7	8
Do. of Hawick	82	13	4
Do. of Wilton -	27	10	8
Do. of Minto -	20	13	4
Do. of Linden	20	13	4
<i>Parsonage of Limpetlaw mortified to the College of Edinburgh</i>			
Do. of Limpetlaw -	20	13	4
Do. of Suddoine -	20	13	4
Do. of Lintoun	20	13	4
Vicarage of Cassiltoun -	20	13	4
Parsonage of Bedrule	20	13	4
Do. of Ettilston -	68	17	4
Parsonage of Stobo	134	8	8

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Vicarage of Peebles -	27	10	8
Do. of Innerletham	34	7	4
Do. of Kibbotho	26	16	4
Parsonage of Skirling -	34	7	4
<i>Parsonage of Kirkurd mortified to the College of Edinburgh</i>			
Parsonage of Kirkurd -	27	10	8
Vicarage of Lintoun -	27	10	8
Parsonage of Newlands	82	13	4
Do. of Eyne -	20	13	4
Vicarage of Stobo -	34	7	4
Archbishoprick of Glasgow	1033	6	8
Lordship of Paisley	1387	15	6
Abbacy of Kilwinning	688	17	10
Do. of Corfraquell -	275	10	0
Minister of Haill -	172	4	4
Pryorie of Blantyre -	20	13	4
Abbacy of Holywood	234	16	10
Do. of New Abbey	344	8	8
<i>The Deanry of Glasgow comprehends the Kirks of Dalgerffe and Hamilton</i>			
Deanry of Glasgow -	133	6	8
<i>The Chantry of Glasgow, or Kirk of Kilbride, mortified to the College of Glasgow</i>			
Chantry of Glasgow, or Kirk of Kilbryde -	82	13	4
<i>Parsonage of Renfrew mortified thereto</i>			
Chancellory of Glasgow	82	13	4
Thesaurry of Glasgow -	82	13	4
Archdeanry of Glasgow	138	6	8

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Subdeanry of Glasgow -	138	6	8
Parsonage of Glasgow	138	6	8
<i>Parsonage of Goban and Kirk of Dalzelle mortified thereto</i>			

The Parsonage of Ayr among the Prebendaries are the Kirk of Ayr, Quhilter primo, Quhilter secundo, Parsonage of Dalmellington, Vicarage of Dalmellington, Kirk of Dalrymple, Kirk of Alloway, per Taxt Roll, 1597. They pertained to the Dean, Subdean, Prebenders, and Canons of the Chapel Royal

Parsonage of Ayr amongst the

Prebendaries -	138	6	8
Do. of Renfrew -	55	0	8
Do. of Goban -	55	0	8
Do. of Carstairs	20	13	4
Do. of Cardross -	34	7	4
Do. of Glasgow, <i>secundo</i>	27	10	8
Do. of Moffat	51	13	4
Do. of Erskine	40	5	0
Do. of Barlangwig	41	6	8
Do. of Eglisham -	55	0	8
Do. of Killerne	55	0	8
Do. of Douglass -	68	17	8
Do. of Cambushlaying	27	10	8
Do. of Tarbolton	82	13	4
Do. of Cumnock -	82	13	4
Do. of Luss -	82	13	4

	L.	s.	d.
Parsonage of Sanquhar	51	13	4
Do. of Kirkmullie	94	5	0
Do. of Durrisdeer	41	6	8
Do. of Bothwell	403	6	8

The Common Kirks of Glasgow are, 1st. Glencairne; 2d. Lillieslieff; 3d. Wellstone; 4th. Commorell; 5th. Dalryell

Provostry of Hamilton	20	13	4
Vicarage of Mearns	20	13	4
The Common Kirks of Glas- gow	138	6	8

Parsonage of Stainhouse	27	10	8
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*The Parsonage of Strathaben among the
Prebendaries are Overtown, Strathaben,
Newtown, Netherfield, Cruickburn*

Parsonage of Strathaben	109	17	8
Vicarage of Eitwood	20	13	4
Do. of Kilburthen	20	13	4
Parsonage of Glasfurd	34	7	4
Vicarage of Kilmacolm	27	10	8

*The Parsonage of Stainhouse among the
Prebendaries are Stainhouse, Hessildane,
Killymoore.*

These all Prebenders of Bothwell

Vicarage of Innerkys	20	13	4
Do. of Erskine	20	13	4
Do. of Calder and Monk- land	27	10	8
Do. of Killelland	27	10	8
Parsonage of Craufurd John	50	0	0

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Parsonage of Culter -	41	6	0
Do. of Bigger -	35	5	4
Do. of Hartside -	35	5	4
Do. of Lamington -	35	5	4
Do. of Carmichell	20	13	4
Do. of Liberton -	51	13	4
Do. of Dolphington	20	13	4
Do. of Cobintoun	20	13	4
Do. of Thankertoun	20	13	4
Do. of Colquhoun	55	0	0
Provostry of Dumbarton	165	7	0
Vicarage of Kilpatrick -	47	10	0
Parsonage of Inchalz -	47	10	0
Do. of Monybrock	27	10	8
Vicarage of Dalry -	35	6	0
Do. of Kilmavers -	20	13	4
Do. of Kilbirnie	20	13	4
Do. of Ogawston	20	13	4
Do. of Dreghorne	20	13	4
Do. of Dundonald	27	10	8
Do. of Stewarton -	20	13	4
Do. of Maylvill	27	10	8
Do. of Dunlop -	27	10	8
Provostry of Lincluden	206	13	4
Vicarage of Kirkbean	51	13	4
Parsonage of Southwark	27	10	8
Do. of Kirkynabeen	41	6	8
Vicarage of Urr -	27	10	8
Parsonage of Kirkpatrick Iron- gray -	27	10	8

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Vicarage of Dumfries	20	13	4
Do. of Penpont -	27	10	8
Do. of Dunscore -	20	10	4
Do. of Kirkbryde	34	7	0
Do. of Kirkconnell	27	10	8
Parsonage of Tinwalt -	34	7	4
Do. of Kirkmichael	20	13	4
Do. of Garwald	20	13	4
Priory of Cannobie -	20	13	4
Parsonage of Kirkpatrick Juxta	20	13	4
Do. of Applegirth	27	10	8
Do. of Lochmaben	27	10	8
Do. of Ruthwell	20	13	4
Bishoprick of Galloway	344	8	8
Priory of Whithorne	1033	6	8
Abbey of Tungland	206	13	4
Do. of Dundrennan -	516	13	4
Do. of Glenlute -	344	8	8
Do. of Saulsett -	138	6	8
Pryorie of St. Mary's Isle	103	6	8
<i>The Archdeanry the same with the Parsonage Penninghame</i>			
Archdeanry of Galloway	82	13	4
Parsonage of Kirkenner -	138	6	8
Parsonage of Wigtoun -	68	17	8
Do. of Dalry	55	0	8
Do. of Partoun -	27	10	8
Do. of Kirktryst -	27	10	8
Do. of Kellis -	32	0	0

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Parsonage of Balmaclanorthen	27	10	8
Bishoprick of the Isles -	206	13	4
Vicarage of Monygooft	25	16	8
Do. of ——— -	20	13	4
Abbey of Icolmkill -	344	8	8
Bishoprick of Argyle	172	4	6
Pryorie of Arclattan	103	6	8
Archdeanry of Argyle -	27	10	8
Parsonage of Glusistar	27	10	8

Summa or Total of the said Benefices for each term extends to 50,164*l.* 5 shillings, *Scots*.

The Taxt Roll of the haill free Burrowes of Scotland, contained in the particular Tax Roll, made and set down by the Provost and Baillies of Edinburgh, and subscribed by Mr. Alex. Guthrie, their common Clerk.

NOTE.—The foregoing Prelacies, Lordships, &c. besides Money rent, had various other articles of revenue, viz. from meal and bear, &c. : and it is here worthy of remark, that at a very early period, 1576,

wheat

wheat had been cultivated in Buchan ; for, in glancing at the revenue of the Abbacy of Deer, situated in the Parish of Old Deer, and District of Buchan, belonging to James Ferguson, Esq. of Pitfour, M. P. there is the following statement :—“ Third of the Abbacy of Deer, 4 bolls, 2 pts. of a boll of *wheat*; 4 ch. 14 bolls, bear; 21 ch. 3 bs. 2 ps. $\frac{1}{2}$ peck, meal.” From hence it is to be supposed that, in addition to the Money rental of the said Abbacy, there was also payable 12 bolls, 6 parts of a boll, wheat; 14 ch. 10 bolls, bear; 53 ch. 9 bolls, 6 pecks, $1\frac{1}{2}$ peck, meal.

They extend for each term to 16,666l. 4s. 6d.—Edinburgh part is 4791l. 13s. 4d.

CHAPTER X.

TAXED ROLL OF THE SHERIFFDOMS AND LORDSHIPS.

<i>Per Taxt Roll.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
Inverness, 1685 <i>l.</i>			
15 <i>s.</i> 3 <i>d.</i> —including, it is supposed, Sutherland & Caithness, with part of Ross			
Cromarty	11265	1	1
The taxt Roll of the 1877 <i>l.</i> 10 <i>s.</i> 2 <i>d.</i> 1 farthing, Land of the Shire of Inverness			
The taxt of the 49 <i>l.</i> 9 <i>s.</i> 6 <i>d.</i> Land of Cromarty-shire	494	4	9
The taxt of the 121 <i>l.</i> 6 <i>s.</i> 8 <i>d.</i> Land of Nairnshire	728	0	0
The taxt of the 206 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> Land of Elgin and Forres	1240	0	0
Banff, 582 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i>	3196	0	0
Aberdeen, 1427 <i>l.</i>	10928	7	0
The taxt of the 1821 <i>l.</i> 9 <i>s.</i> Land of Aberdeen			

Per Taxt Roll.

		<i>L.</i>	<i>s.</i>	<i>d.</i>
Kincardine	The taxt of the 380 <i>l.</i> Land of Kincardine	2280	0	0
Forfar	Of the 1099 <i>l.</i> 10 <i>s.</i> 8 <i>d.</i> of Forfar	6597	4	0
Perth	Of the 1537 <i>l.</i> 10 <i>s.</i> Land of Perth	9225	0	0
Strathern	Of the 229 <i>l.</i> 18 <i>s.</i> 8 <i>d.</i> Land of Strathern	1379	12	0
Monteith, 82 <i>l.</i> 18 <i>s.</i>	Of the 86 <i>l.</i> 9 <i>s.</i> Land of Monteith	518	14	0
Fife, 961 <i>l.</i> land	Of the 984 <i>l.</i> Land of Fife	5904	0	0
Kinross	Of the 67 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> Land of Kinross	406	0	0
Clackmannan	Of the 142 <i>l.</i> Land of Clackmannan	852	0	0
Stirling	Of the 1068 <i>l.</i> 10 <i>s.</i> Land of Stirling	6411	0	0
Lanark, 2106 <i>l.</i> 6 <i>s.</i> 8 <i>d.</i>	Of the 2086 <i>l.</i> 6 <i>s.</i> 8 <i>d.</i> Land of Lanark	12518	0	0
Renfrew, 1102 <i>l.</i> 7 <i>s.</i> 4 <i>d.</i>	Of the 1054 <i>l.</i> 7 <i>s.</i> 4 <i>d.</i> Land of Renfrew	6326	4	0
Dumbarton	Of the 624 <i>l.</i> 16 <i>s.</i> 8 <i>d.</i> Land of Dumbarton	3749	0	0
Argyle	Of the 800 <i>l.</i> Land of Argyle and Curbert	4800	0	0
Bute, 45 <i>l.</i> 3 <i>s.</i>	Of the 86 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> land of Bute	412	0	0
Isle of Arran	Of the 100 <i>l.</i> Land of the Isle of Arran	600	0	0
Ayr	Of the 469 <i>l.</i> Land of Ayr	2814	0	0
Kyle Stewart, 157 <i>l.</i> 13 <i>s.</i>	Of the 737 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> Land of Kyle Stewart	4426	0	0
4 <i>d.</i>				
Cunningham, 1001 <i>l.</i>	Of the 1060 <i>l.</i> 9 <i>s.</i> 4 <i>d.</i> Land of Cunningham	6362	16	0

Per Taxt Roll.

		<i>L.</i>	<i>s.</i>	<i>d.</i>
Carrick	For the taxt of 829 <i>l.</i> 11 <i>s.</i> Land of Carrick	4977	6	0
Wigton	The taxt of the 706 <i>l.</i> Land of Wigtonshire	4236	0	0
Kirkcudbright	The taxt of the 1143 <i>l.</i> of the Stuartrie of Kirkcudbright	6358	0	0
		7105	0	0
Dumfries, 1210 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i>	Of the 1184 <i>l.</i> 3 <i>s.</i> 4 <i>d.</i> Land of Dumfries			
Eskdale, 333 <i>l.</i> 6 <i>s.</i> 8 <i>d.</i>	Of the 151 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> of Eskdale, lying in the same Sheriffdom	910	0	0
Eusdale, 500 <i>l.</i>	Of the 153 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> Land of Eusdale, in the same shire	922	0	0
Wauchopdale Taxt Roll, } 1597, a 500 mark land }	Of the 8 <i>l.</i> Land of Wauchopdale, in the same Sheriffdom	480	0	0
Annandale, 1210 <i>l.</i>	Of the 1590 <i>l.</i> Land of Annandaleshire	9540	0	0
Liddisdale, 500 <i>l.</i>	Of the 408 mark Land of the Lop. of Liddisdale	1600	0	0
Linlithgow	Of the 494 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> of the Land of Linlithgow	2968	0	0
Edinburgh, 649 <i>l.</i>	Of the 621 <i>l.</i> of Edinburghshire	3726	0	0
Haddington	Of the 567 <i>l.</i> 2 <i>s.</i> 4 <i>d.</i> Land of Haddington	3402	14	0
Berwick, 394 <i>l.</i>	Of the 1045 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> Land of Berwick	6270	15	0
Lauderdale, 153 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i>	Of the 143 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> Land of the Bailliarie of Lauderdale	862	0	0

Per Taxt Roll.

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Roxburgh, 2596 <i>l.</i> 11 <i>s.</i> 8 <i>d.</i> Of the 2088 <i>l.</i> 15 <i>s.</i> Land of Roxburgh	12532	10	0
Selkirk, 147 <i>l.</i> 6 <i>s.</i> 8 <i>d.</i> Of the 122 <i>l.</i> 6 <i>s.</i> 8 <i>d.</i> Land of Selkirk	734	0	0
Peebles, 740 <i>l.</i> 10 <i>s.</i> Of the 726 <i>l.</i> 10 <i>s.</i> Land of Peebles	4359	0	0
	<hr/>		
Summa of the hail	164,716	7	10

NOTANDUM.—The extent of the pound lands of the hail Shires of Scotland, at 30*s.* for every pound land, extends yearly to 43,679*l.* 2*s.* being the 4th part of the said sum above set down.

Upon the margin it will be found that the extent of the Shires differ, as to pound lands, per Taxt Roll, 1597, wherein there was a taxation of 200,000 merks, granted to King James VI. in January, 1597, whereby every pound land is taxed to 40 shillings every term.

CHAPTER XI.

*Of the Red, or Domesday Book, being the Register
of the Survey of the Kingdom.*

The great Survey of all the Lands, Castles, &c. in England, was made by the Conqueror, in the 18th or 20th year of his reign, and two authentic copies drawn up, one of which was lodged in the Archives at Westminster, the other in Winchester Cathedral, as Thomas Rudborne informs us. (Angl. Sacra, t. i. p. 259.) This Register of Survey, called by the English *the Red Book*, or, more frequently, *Doms day Book*, often quotes the usages and survey of Edward the Confessor, as appears from the curious and interesting extract of English Saxon Customs, copied from this MS. by Mr. Gale.—(Angl. Script. 15. t. ii. p. 759.)

Alfred first made a general Survey, but this only comprised Shires, Hundreds, and Tenthings, or Tythings. The Survey of the Confessor, perhaps, was of this nature. That of the Conqueror was made with the utmost rigour, and such minute accuracy, that there was not a hyde of land, (about 64 acres,) the yearly revenue or rent whereof, and the name of the Proprietor, which were not enregistered, with the meadows, arable land, forests, rivers, number of cattle, and of the inhabitants in towns and villages, &c.

CHAPTER XII.

Of the Ancient Court, or Parliament of the Nation—its Origin and History.

The *Wittena Gemot*, or Mycel Synod, that is, Council of the Wites, or Great Council, was the Assembly of the States of the nation. How far its authority extended, or of what persons it was composed, is much controverted. Its name, derived from the *Wites*, seems only to imply the great Thanes, or Lords, and Governors; yet Ina, Egbert, Alfred, Edgar, Canute, &c. in their charters and laws, mention the permission, approbation, and consent of the people; which some take for an argument in favour of the Commons having had a share in the Great Assembly of the nation. The Conqueror certainly had no Council

by which he could be controulled in any thing. Nevertheless, the ancient statutes concerning the holding the Parliament of England, ascribed in the preface to Edward the Confessor, are there said to have been corrected and approved by the Conqueror. In them is regulated the manner of assembling this Court, in 25 Articles; but it seems not to be doubted but several of them were added in posterior reigns after the Conqueror. They were extant in D'Achery's *Spicilegium*, t. xii. p. 557. Though the name of *Parliament* was new, and French, this Court was looked upon, in the wars of the Barons, as a restoration of the Great Council of the nation under the English Saxons, though, doubtless, the form was considerably altered. And the little mention that is made of this Wittena Gemot in the Saxon Chronicle seems to indicate that its transactions were not then so famous. As to the other chief English Saxon Courts, the Shire Gemot, or Folk-Mote, was held

twice

twice a year, to determine the causes of the county. In it the Bishop and the Ealderman presided ; in the absence of the former, an Ecclesiastical Deputy, of the latter, the high Sheriff held their places.—The Conqueror excused the Bishops from assisting at this Court ; but they had their own Court for Ecclesiastical matters.—Every Thane of the first Class had a Court, in which he determined matters relating to his vassals. This was the original of the *Court Baron*, under the Normans, though causes, which were formerly tried here for near *three* hundred years, are reserved to the King's Courts ; and those which were judged by the Ealderman, or Earl, or his Sheriff, &c. are long since determined by itinerant royal Judges. The King presided in his own Courts, and, in his absence, the Chancellor : to this lay appeals from all Shire Gemots, &c. In this Court Alfred condemned to death 44 Judges of inferior Courts, convicted of neglect

glect in the administration of justice. Though mild in his laws, he was rigid in their execution. To this Council of the King succeeded the Court of King's Bench and Common Pleas.—(See Lambard *on the Laws of the ancient English*, Selden, Spelman, Somner, Drake, and particularly Squires.

CHAPTER XIII.

*Of the Right to the Crown of England in the Line
of Edward the Confessor.*

Edward, the Son of Edmund Ironside, Nephew to St. Edward the Confessor, was the next heir of the Saxon line; whence some modern English condemn the accession of the Confessor, who certainly could derive no right from the unjust Danish Conquest, as Bedford, or whoever was the author of the Book entitled *Hereditary Right*, pretends. But it is evident from Mr. Earberry, (*Occasional Historian*, p. 4.) that during the reign of the English Saxons, when the next heir was esteemed by the States unfit, in dangerous or difficult times, the King's Thanes advanced another Son or Brother of the deceased King, so as
never

never to take one that was not of his family. Often, if the heir was a Minor, an Uncle was made King; and, upon the Uncle's death, though he left issue, the Crown reverted to the former heir, or his children, as the very inspection of a table of their succession shews. (See Mr. Squire's *Diss. on the English Saxon Government*, an. 1753.) Cerdic, founder of the kingdom of the West Saxons, in 495, from whom the Confessor descended, was the tenth from Woden, according to the Saxon Chronicle, published by Bishop Gibson, from an original copy which formerly belonged to the Abbey of Peterborough, was given by Archbishop Laud to the Bodleian Library at Oxford, and is more correct than the copies in the Cotton Library, and at Cambridge, made use of by Wheloc. This most valuable Chronicle derives also the pedigrees of Hengist and his successors in Kent, and of the Kings of Mercia and Northumberland, from Woden, whom Bede
calls

calls the father of the Royal Saxon lineage in England, or of the chief Kings in the Heptarchy : he must have preceded the reign of Dioclesian. Some take him to have been the great God of this name honoured by the Saxons ; others a mighty King, who bore the name of that false God. That the regal succession in the heptarchy was hereditary, and, when interrupted, again restored, is manifest from the above Chronicle. The Norman carried so high his claim of Conquest, as to set himself above all established laws and rights, and to exclude his Son Robert from the crown ; but the succession was deemed hereditary, after Stephen at least. The unanimous sense and approbation of the whole nation, and of all Foreign States, in the succession of St. Edward, demonstrates the legality of the proceedings by which he was called to the crown ; which no one, either at home or abroad, ever thought of calling in question—so clear was the law or custom

custom in that case. The posture of affairs then required that the throne should be immediately filled before a Dane should step into it. Edward Atheling was absent at a great distance, and unequal to the difficulties of the State; nor could matters be brought to bear that his arrival could be waited for. St. Edward afterwards sent for him with his whole family, in 1054, and treated him as his heir; and, after that Prince's death, behaved towards his Son Edgar in the same manner, who was also styled by him Atheling, or Adeling. The Greek title *Clyto*, or Illustrious, given to the Prince Royal by our ancestors, was by them changed into the Saxon word Atheling, from *Adel*, Noble; the termination, *ing*, signified a person's descent, as Malmesbury takes notice—(l. i. de Reg. c. 3.) Thus *Edgaring* was the Son of Edgar; and, in France, *Meroving* and *Carloving*, Sons of *Meroveus* and *Charles*.

The spelling of Edward's name was altered upon his accession to the throne. Till that time it is constantly spelled, in the Saxon Chronicle, Eadward, even two years before, but, in 1042, Edward, which is observable also in his coins; though Eadmund and Eadward are found in later MSS. This is one of the arguments by which Bishop Gibson (*Pref.*) shews this Chronicle to have been one of the public Registers, which were written by persons deputed to record all transactions of the times, and preserved in the royal Monasteries, as the *Scoti Chronicon* informs us. The Saxon Chronicle ends in 1154.—(On it, see Nicolson's *English Historical Library*, p. 114.)

CHAPTER XIV.

Of Dead Bodies—their treatment—and showing that they should not be too hastily buried—and the danger of doing so.

The good Camillus, an officer in the Venetian service, celebrated for his sanctity, among other abuses and evils which he prevented by his attention to every circumstance which related to dead bodies, was that of guarding against their being too soon buried after death ; as his attendance in hospitals made him discover that many are buried alive, of which Cicatello relates several instances—(*See Cicat. l. 2. c. i. p. 446*)—particularly of one buried in a vault, who was found walking about in it when the next corpse was brought to be there interred. He never allowed their face to be covered

covered so soon as is usually done, by which means those who are not dead are apt to be stifled. This precaution is most necessary in cases of drowning, apoplexies, and those accidents and distempers which arise from mere obstructions, or some sudden revolution of humours. This observation of Camillus has been since confirmed by many instances of persons, who were found to have been buried *alive*, or to have recovered long after they had appeared to have been dead. Accounts of several such examples are found in many modern medical and philosophical memoirs of literature, which have appeared during the last century, especially in France and Germany; and experience evinces the case to have been frequent. Boerhaave, (Not. in Instit. Medic.) and some other men, whose names stand among the foremost in the list of Philosophers, have demonstrated, by many undoubted examples, that, where the person is not dead, an entire cessation of

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breathing,

breathing, and of the circulation of the blood, may happen for some time, by a total obstruction in the organical movements of the springs and fluids of the whole body, which obstruction may sometimes be afterwards removed, and the vital functions restored. Whence the soul is not presumed to leave the body in the act of dying, but at the moment in which some organ or part of the body, *absolutely* essential to life, is *irreparably* decayed or destroyed. Nor can any certain mark be given that a person is dead, till some evident symptom of putrefaction commenced appears sensible.

Duran, and some other eminent Surgeons in France, in memorials, addressed, some to the French King, others to the public, complain that two customs call for redress; first, that of burying multitudes in the Churches, by which experience shews that the air is often extremely affected; the second is that of which we speak. To prevent

vent the danger of this latter, these authors insist that no corpse should be allowed to be buried, or its face close covered, before some certain proofs of putrefaction, for which they assign, as one of the first marks, if the lower jaw, being stirred, does not restore itself, the spring of the muscles being lost by putrefaction.—See Dr. Bruhier *Memoire presente au Roi sur la necessite d'un reglement general au sujet des enterments et embaumements*, in 1745 ; *Dissertation sur l'incertitude des signes de la mort*, in 1749, 2 vols. 12mo. ; and Dr. Louis' *Letters sur la certitude des signes de la mort*, contre Bruhier, 1752, 12mo.

The Romans usually kept the bodies of the dead *eight* days, and practised a ceremony of often calling upon them by their names, of which certain traces remain in many places, from the old ceremonial for the burial of Kings and Princes—*Servabantur cadavera octo diebus, et calid. abluebantur,*

tur, et post ultimam conclamationem ablucantur.—(Servius in Virgilii *Æneidon*, l. viii. ver. 215.) The corpse was washed whilst warm, and again, after the last call addressed to the deceased person, which was the close of the ceremony, before the corpse was burnt or interred: and to be deprived of it was esteemed a great misfortune.—*Corpora nondum conclamata jacent*, Lucan. l. ii. ver. 22. *Jam defletus et conclamatus es*, Apuleius, l. i. *Metam.* et l. ii. ib. *Desine, jam conclamatum est.* Terent. Eunuch, ii. iii. ver. 56. and St. Zeno of Verona, describing a wife who immoderately laments her deceased husband, says, *Cadaver amplectitur conclamatum*—St. Zeno, l. i. trac. 16. p. 126. nov. ed. Vernon. This ceremony, trivial in itself, was of importance to ascertain publicly the death of the person.

CHAPTER XV.

*A Dissertation on the existence of Evil Spirits—
with proofs from Scripture—as also the ideas of
Heathens on that head, and of their taking pos-
session of Human Beings.*

The existence of evil spirits is manifest from experience, and from natural arguments, drawn from the operations in demoniacs, from some examples among the heathenish oracles, and from various other effects. Mr. Seed, in his *Discourse on the nature and being of Evil Spirits*, and many other Protestant Theologians of note, insist much upon this proof, that many have experienced dreams and temptations of such an extraordinary nature, and concerning subjects of which before they had no knowledge, and of which their imagination could

could not by itself have produced any species or images, that the ideas or effects must be excited by some external spirit, who, by their nature, must be an evil one. This argument is not only allowed, but strongly urged, by several famous Deists, for the belief of evil spirits. But it is from the divine revelation that we learn the origin and qualities of these invisible enemies. By this we are informed that the devils fell from a state of justice and sanctity, in which they were created, by their own malice and sin; and that their crime was pride, to which, enamoured of their own perfection, they consented in thought, and which is called *the beginning of all sin*, (Ecclus. x. 15.) The prince of the apostate angels is sometimes called Lucifer. Some Theologians and Interpreters have thought that he was chief of all the angelical choirs, and that he was meant under the figure of Behemeth, who is called, according to the *Seventy* and *Vulgate*, *the beginning*

ginning of the ways of God, (Job xl. 14.)
 Dazzled with his own exalted state and beauty, he said within himself, *I will be like to the Most High, (Isaiah, xvi. 12.)*
His heart was puffed up with his beauty, and in it he lost his wisdom, (Ezek. xxviii. 17.)
 For, according to several learned Fathers, Isaias compares the haughtiness of the King of Babylon, and Ezekiel that of the King of Tyre, to the pride of Lucifer, which they thence took occasion to describe. The apostate angel was followed in his revolt or sin by a great part of the heavenly host, who were in a moment hurled down from their seats, and condemned to hell, (2 Pet. ii. 4. Jude 6.)—Whilst some were immediately confined to these dungeons, others are left more at large till the day of judgment; and, in the meantime, their torments seem less grievous, (Matt. viii. 29. 31, &c.) See Petavius, *Tr. de Angelis.*

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These fiends are called the princes of darkness, of the air, and of the world, (Eph. ii. 1, 2. vi. 12. Mat. xii. 22. Luke ix. 1.) They differ in their ranks in a kind of hierarchy, as some are worse than others, (Mat. xii. 24. Ephes. vi. 12. &c.) Their Prince is called *Belial*, that is, the evil one; or rather (according to St. Jerom's interpretation of the word, 3 Kings, xxi. 13.) the Rebel; also Satan, or the enemy, and Beelzebub, from the chief idol of the Accaronites. The rage, malice, and envy of the devils against man, their enmity to all good, are implacable; and their natural subtlety and strength are exceeding great, as appears from the perfection of their being, which is purely spiritual, and from examples where God suffered them more remarkably to exert their power. They hurried the swine into the lake, killed the seven first husbands of Sara, have slain armies in one night, have often disturbed nature, and stirred up tempests which struck whole provinces with terror, and ravaged the

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the whole world. Satan makes his attacks upon men by putting on all shapes, sometimes by craft, or by snares and stratagems, as the old serpent; sometimes by disguise, transforming himself into an angel of light, and assuming the air of piety; sometimes by open assaults and violence, as the roaring lion, and noon-day devil. What did he not against holy Job? *There is no power on earth which can be compared with him,* (Job, xli. 2. 4.) But he is restrained and confined by God's command, nor can he spread his snares, or tempt men, but by the divine permission; for which he sometimes obtains a special leave, as in the cases of Job, (chap. i.) and St. Peter, (Luke xxii. 31, 32.) &c. The devils watch to entice men to sin, (1 Pet. v. 8.) We have examples of this in the temptations of Eve, Achab, &c. They are sometimes suffered to deceive false prophets and wicked men, (3 Kings, xxii. 21.) They accuse men before the judgment seat of God, (Zach. iii. 1, 2. &c.)

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The devils are sometimes permitted by God to exert their natural power and strength on natural agents, by moving second causes, in producing distempers in human bodies, raising storms, and causing other physical evils in the world, as appears from such effects being sometimes ascribed in the holy scriptures to these wicked spirits.—(See Calmot *Disc. sur les Mauvais Angel.*) Before Satan was bound, or his power curbed by the triumph of Christ over him, and the spreading of the happy light and influence of the Gospel throughout the world, the empire which the devils exercised on earth was much greater than since that time. But it is most certain that the devils are sometimes permitted by God to continue, in some degree, the mischievous influence of their malice against men, various ways. With regard to effects of magic and possessions of devils, though prayer, and the other arms of piety and religion, are to be always employed against
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our invisible enemies, yet such extraordinary effects are not easily to be supposed; superstition, credulity, and imposture, are to be guarded against; and natural distempers, such as certain species of madness, extraordinary palsies, epilepsies, or the like, are not to be construed into effects of enchantments or possessions, which are not to be presumed upon ridiculous compacts and signs, (such as are mentioned in many popular pretended examples related by Dalrio, &c.) nor upon vulgar prejudices and notions of the manner in which such things are done, but must be made apparent by circumstances which are preternatural, or beyond the ordinary course of nature. By clear proofs, it is manifest, that God sometimes permits corporeal possessions (in which the devil seizes on some of the corporeal organs or senses in a human body) and obsessions, (in which he represents certain images as present to the eyes or imagination, with an invincible obstinacy;)

and that these have been more or less frequent in different times and places. This is confirmed by the testimony and experience of all ages, and of all nations, even to the remotest Indies, as John Clerc observes, (Bibl. Universelle, t. 15. c. 4.) Such facts both the Old and New Testament manifestly evince.—(See Laurence Clarke, in his *Life of Christ*, against Woolston, p. 474, &c. and the Dissert. on the *Obsessions and Possessions of Devils*, prefixed to the Gospels, in the new Latin and French Bible, with Dissertations, t. x. p. 590.)

CHAPTER XVI.



Of the Great Seal of England—its origin when first used—with other curious particulars—and the Seals of other Nations.

The learned Dr. Hickes (in Dissert. Epist. p. 64) pretends that Edward the Confessor was the first King of England who used a Seal in his Charters, such as we find in his Charter given to Westminster Abbey, kept among the archives of that Church, and on one of his Diplomas, shewn in the Monastery of St. Dennis, near Paris. This is the origin of the broad Seal in England. Montfaucon exhibits *three* or *four* rough Seals, found on some of the Charters of the Merovingian Kings, the oldest of which is one of Theodoric I. (Antiq. de la Monarchie Francoise.) The ancient Kings of Persia and Me-

dia had their Seals, (Dan. vi. 17. xiv. 13. 16. Esther, iii. 10.) They are also mentioned by profane Authors. The Benedictines, in their new French Diplomatique, (t. iv. p. 100) present us the heads of Seals of all the ancient Kings of France, from Childeric, father of Cloves; of the German Emperors and Kings, from Charlemagne, especially from St. Henry II. in the 11th century, in imitation of the Emperors of Constantinople; of the Kings of Denmark, Bohemia, Hungary, &c. from the 12th century. These authors prove, against Hicks, Dugdale, (in his *Antiq. of Warwickshire*,) &c. that Seals were used by the Kings of England before St. Edward, Ethelbert, Edgar, St. Dunstan, even Offa, during the heptarchy. St. Edward brought the more frequent use of the Royal Seal from France; yet he often gave Charters, attested by the subscription of many illustrious witnesses, with a cross to each name, without any royal Seal, which was the ancient custom, and

continued

continued sometimes to be used even after the Conquest. Menage and the editors of the new Latin Glossary of Du Cange, (t. vi. p. 487) by a gross mistake, attribute to the Conqueror the first use of a royal Seal in England. He only made it more solemn and common. Ingulphus (p. 901)—the annals of Burton (p. 246) are to be understood, that Seals were not used by particulars by the Conquest; but they do not comprise the Court; hence we learn the sense of that common assertion of our historians and lawyers, that St. Edward was the first institutor of the Broad Seal.

The first Kings used for their Seal their own image on horseback; afterwards great men used their arms, when these became settled and hereditary. About the time of Edward the *Third*, Seals became common among all the gentry. Nisbet and Mackenzie observe, that they served, in deeds, without the subscription of any name, till this was

ordered in Scotland by James V. in 1540; and about the same time in England.— (See Bigland's Observations on Parochial Registers, p. 81.)

CHAPTER XVII.

The Origin of the Title of Sheriff, and Titles of Honour amongst the Saxons in England and other Countries, comprehending all Titles now in use.

The titles of honour amongst our Saxon ancestors were—Etheling, Prince of the Blood; Chancellor; Assistant to the King in giving judgments; Alderman, or Ealderman, (not Earlderman, as Rapin Thoyras writes this word in his first edition) Governor or Viceroy. It is derived from the word Ald, or Old, like Senator in Latin. Provinces, cities, and sometimes wapentakes, had their Aldermen to govern them, determine law-suits, judge criminals, &c. This office gave place to the title of Earl, which was merely Danish, and introduced by

by Canute. Sheriff, or She-reeve, was the Deputy of the Alderman, chosen by him, sat Judge in some Courts, and saw sentence executed; hence he was called Vice-comes. Heartoghan signified, among our Saxon ancestors, Generals of Armies, or Dukes. Hengist, in the Saxon Chronicle, is Heartogh. Such were the Dukes appointed by Constantine the Great, to command the forces in the different provinces of the Roman Empire. These titles began to become hereditary with the office or command annexed, under Pepin and Charlemagne, and grew more frequent, by the successors of these Princes granting many hereditary fiefs to Noblemen, to which they annexed titular dignities. Fiefs were an establishment of the Lombards, from whom the Emperors of Germany and the Kings of France borrowed this custom, and with it the feudal laws, of which no mention is found in the Roman code. Titles began frequently
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to become merely honorary about the time of Etho I. in Germany.

Reeve, among the English Saxons, was a Steward. The Bishop's Reeve was the Bishop's Steward for secular affairs, attending in his Court. Thanes, *i.e.* Servants, were officers of the Crown whom the King recompensed with land, sometimes to descend to their posterity, but always to be held of him with some obligation of service, homage, or acknowledgement. There were other Lords of lands, and vassals, who enjoyed the title of Thanes, and were distinguished from the King's Thanes. The Ealdermen and Dukes were all King's Thanes, and all others who held lands of the King by Knight's service in chief, and were immediate great tenants of the King's estates. These were the greater Thanes, and were succeeded by the Barons, which title was brought in by the Normans, and is rarely found before the Conquest. Mass Thanes were those who held

held lands in fee of the Church. Middle Thanes were such as held very small estates of the King, or parcels of lands of the King's greater Thanes. They were called by the Normans Vavassors, and their lands Vavassories. They who held lands of these were Thanes of the lowest class, and did not rank as gentlemen. All Thanes disposed of the lands which they held, (and which were called Block land, to their heirs,) but with the obligations due to those of whom they were held. Ceorle (whence our word churl) was a countryman or artisan, who was a freeman. These Ceorles, who held lands in leases, were called sockmen, and their lands sockland, of which they could not dispose, being barely tenants. Those Ceorles who acquired possession of five hides of land, with a large house, court, and bell, to call together their servants, were raised to the rank of Thanes of the lowest class. An hide of land was as much as one plough could till. The villians or
 slaves,

slaves, in the country, who were labourers bound to the service of particular persons, were all capable of possessing money in property, consequently were not strictly slaves, in the sense of the Roman law.

Witan, or Wites, (*i. e.* wisemen,) were the Magistrates and Lawyers. Burgh witen signified the Magistrates of cities. Some shires (or counties) are mentioned before King Alfred ; and Asserius speaks of Earls (or Counts) of Somerset and Devonshire, in the reign of Ethelwolph. But Alfred first divided the whole kingdom into shires, the shires into tithings, lathes, or wapentakes, the tithings into hundreds, and the hundreds into tenths. Each division had a Court, subordinate to those that were superior, the highest in each shire being the Shire-Gemot, or Folk-Mote, which was held twice a-year, and in which the Bishop, or his Deputy, and the Ealdorman, or his vice-gerent the Sheriff, presided.

See

—See Seldon *on the Titles of honour*; Spelman's Glossary, ed. noviss.; Squires *on the Government of the English Saxons*; Dr. William Howell, in his learned *General History*, t. v. p. 273, &c.

NOTA.—The titles of Earle and Hersen were first given by Ifwar Widfame, King of Sweden, to two Ministers of State, in 824; on which see many Remarks of Olof Delin, in his excellent new history of Sweden, c. v. t. i. p. 334.

CHAPTER XVIII.

An interesting Account of the Sicilian Vespers, so famous in history.

Frederic II. Emperor of Germany, having died at Naples in December, 1249, after a reign of 40 years, left Conrad, his eldest Son, the kingdoms of Naples, Jerusalem, and Lombardy; to Henry, his second Son, Sicily; and to Frederic, his third Son, Austria; to Entius, a natural Son, the kingdom of Sardinia; and to Manfred, or Manfroy, another natural Son, the principality of Tarento. William II. Count of Holland, a Prince endowed with great virtues, and this Conrad, surnamed the fourth, were competitors for the empire. The former was drowned in Frizeland in 1256, and Richard, Duke of Cornwall, Brother to Henry III. King of England,

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England, was chosen in his place. He was crowned at Aix la Chapelle; but, thinking the expence and difficulties too great, returned to England, and died there in 1271. Conrad IV. died at Naples in 1254, after he had reigned but four years, leaving a young Son Conradin, who was educated by his Mother in Suabia. The wicked Prince Manfred, who is said by some to have poisoned both his Brother, Conrad IV. and his Father, Frederic III. usurped the Regency of Naples and Sicily for his Nephew Conradin, and soon after, pretending he was dead in Germany, took the title of King. Pope Urban IV. alleging that Frederic II. and Conrad IV. had, by refusing homage, forfeited that kingdom, which was a fief of the holy See, and that Manfred was an usurper, made a present of it to Charles, Duke of Anjou and Provence. That Prince, who was a good man; like his Brother, but ambitious, through incredible difficulties made himself master of all that kingdom on this side

side of the Pharos of Messina, and defeated and slew Manfred near Benevento in 1266. Also almost all the towns in the island of Sicily recognised him by their Deputies ; and when Conradin and his Brother came out of Germany with an army to challenge that kingdom, Charles, after some losses, discomfited them, took them prisoners, and caused them to be put to death, in 1268. Peter, King of Arragon, who had married Constantina, Manfred's daughter, occasioned afterwards great revolutions in Sicily. The inhabitants, in revenge for the death of Conradin, and provoked by severe usage, formed a conspiracy, and at the time of *Evening Song*, on Easter-day, in 1281, cut the throats of all the Frenchmen in the island, which massacre has been since called the SICILIAN VESPERS. In 1283, King Charles had the affliction to see his Son made prisoner by the Admiral of Arragon.

By the death of Conradin, and his Brother Frederic, Duke of Austria, who were both beheaded together at Naples, the house of Suabia became extinct. But the house of Austria soon succeeded it in power; for Rodolph, Count of Hapsburgh, after the death of Richard, Duke of Cornwall, and a short inter-regnum, was chosen Emperor in 1273; and being a good, wise, and valiant Prince, retrieved the empire, which he found plunged in the utmost confusion and disorder. Ottocar, King of Bohemia, had seized on Austria, Styria, Carnolia, and Carinthia; but Rodolph, who had married Ann, the heiress of Suabia, conquered them, and invested his Son Albert with the Duchy of Austria, and Rodolph, another Son, with the County of Suabia. Albert was afterwards Emperor, and his posterity took their title from Austria, as a more illustrious principality than that of Hapsburgh.

CHAPTER XIX.



The Origin of Surgery—with some curious particulars regarding the study of that Science.

The study and practice of Physic, like other sciences, had fallen into the hands of the Clergy, as Fleury and Don Rivet observe. The Council of Rheims, under Innocent II. in 1131, forbade Monks to frequent schools of Medicine, or practise it out of their own Monastery, on account of the law of inclosure; but some Monks still pursued it at home, and some among the secular Clergy continued to teach and practise it as before. Peter Lombard, Canon of Chartres, (a different person from the Bishop of Paris of the same name) was first Physician to King Lewis the young; and Mauger, Archdeacon of Evreux, afterward

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Bishop of Winchester, in 1199, was first Physician to Richard I. King of England. —(Wharton, *Anglia Sacra*, t. ii. p. 478.) The Council of Lateran, in 1215, forbade the Clergy who practised Medicine to perform any operations in which steel instruments or fire are applied.

In the 13th century, Surgery began to be a distinct profession from Medicine. Till that time this latter was looked upon in the schools as a part of Physics, or Natural Philosophy ; nor was it made a distinct faculty before the year 1472. Though the *Belles Lettres* were still neglected till the Greeks revived the taste of them in the West, the study of Medicine began to be much cultivated, with other serious sciences, in the 11th and 12th centuries: but Anatomy and Botany were little known, without which Physicians are no better than empirics. Medicine then consisted in reading principally Galen and Hippocrates, and in observing

observing nature, the only true method of that study which Hippocrates leads his attentive readers to pursue. The most famous schools for Medicine, set up in the 12th age, were those of Paris and Montpellier.—(See Du Chesne *Scriptores Hist. Franc.* t. v. p. 323.) That of Padua succeeded them; and they were preceded by that of Salerno, of all others at that time the most celebrated, and much resorted to from France, England, &c. as appears from the learned John of Salisbury, in his *Metalogicus*, l. iv. c. 4.—(See Bernier, *Hist. de la Medicine*). The famous medical institutions of the school of Salerno, collected by the Professor Peter, of Milan, chiefly from the Arabians and Galen, which had been so often reprinted, were compiled in the 11th age. Robert, Duke of Normandy, having consulted the school of Salerno, as he passed through Italy, in his return from the first Crusade, a copy of this book was soon after addressed to him, under the title of

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of King of England. It is to be wished that the late French edition of this book had been enriched with a curious investigation of each precept; that those of Hippocrates had been distinguished from others borrowed from the Arabians; and that some mistakes had been pointed out, and corrected from modern observations, since a new path has been struck out in that study by Baglivi and Bellini, and has been so laudably pursued by Lommius, Sydenham, Boerhaave, Van Swieten, Hoffman, &c.

CHAPTER XX.

An interesting Account of the fatal end of the Tyrants among the Roman Emperors.

Tertullian observes, that it was the glory of the Christian religion that the first Emperor that drew his sword against it was Nero, the sworn enemy of all virtue. This tyrant, four years after he had begun, in 64, to exert his rage against the Christians, in his extreme distress attempted to kill himself, but, wanting resolution, he prevailed upon another to help him to take away his life, and perished under the public resentment of the whole empire; and the universal detestation of all mankind, for his execrable cruelties and abominations. Domitian persecuted the Church in 95, and was murdered by his own servants the year following.

following. Trajan, Adrian, Titus, Antoninus, and Marcus Aurelius, rather tolerated than raised persecutions, and escaped violent deaths. Severus, after he began in 202 to oppress the Christians, fell into disasters, and died weary of life, leaving behind him a most profligate Son, who had attempted to take away the life of his Father, and afterwards killed his Brother ; and his whole family perished miserably. Decius, after a short reign, died in battle. Gallus was killed the year after he commenced persecutor. Valerian was a cruel enemy to the Christians, and died in a miserable captivity in Persia. Aurelian was killed in 274. Maximus I. was slain, after a reign of three years. Nothing prospered with Dioclesian after he began his war against the Church : out of cowardice he abdicated the empire, and at length put an end to his own life. His colleague, Maximian Herculeus, was compelled to hang himself in 310. Maximian Galerius, the most
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cruel author of Dioclesian's persecution, was seized with a grievous and terrible disease; for being extremely fat and unwieldy, the huge mass of flesh was overrun with putrefaction, and swarmed with vermin, and the stench that came from him was not to be borne even by his own servants, as Eusebius relates—(b. viii. c. 16.) Maxentius was overcome by Constantine, and drowned in the Tiber. Maximinus II. after being defeated by Licinius, was compelled by him to repeal his edicts against the Christians, and died in 313, in exquisite torments, under a distemper not unlike that of Galerius. For whilst his army was drawn up in the field, he was lurking and hiding his cowardly head at home; and, flying to Tarsus, not knowing where to find a place of refuge on land or sea, but scared every where with his fears, he was struck with a sore distemper over his whole body. In the most acute and insufferable anguish, he rolled himself upon the ground, and
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pined away by long fasting, so that he looked like a withered and dried skeleton. At last, he who had put out the eyes of the Christians lost his sight, and his eyes started out of his head; and yet, still breathing, and confessing his sins, he called upon death to come and release him, which advanced slowly, and not till he had acknowledged that he deserved what he suffered, for his cruelty, and for the insults which he had committed against Jesus Christ, as Eusebius relates; (Hist. l. ix. c. 19.) who adds, that all the Rulers of provinces, who had acted under him, and persecuted the Christians, were put to death, as Picentius, his principal favourite; Culcianus, in Egypt; Theotecnus, and others. Urbanus, the cruel Governor of Palestine, had been convicted of many crimes at Cæsaria, and condemned to a shameful death by Maximinus himself; and his successor Firmilianus had met with the same fate from the hands of his master, whom, by his cruelties, he had studied to please.

please. Licinius, the last of these persecutors, was a worthless and stupid Prince, who could not read or write his own name, hated all men of learning, and was a foe to religion. He, to please Constantine, for sometime favoured the Christians, and pretended himself to be ready to become one ; but at last threw off the mask, and persecuted the Church, when he was conquered and put to death by Constantine in 323.— See Mr. Jortin, t. 3. Tillemont Hist. de Emp.

CHAPTER XXI.

*On the Origin of Writing among the Ancients—
and the Materials used for that purpose.*

S. Cassian was a Christian schoolmaster, and taught children to read and write, at Imola, a city 27 miles from Ravenna, in Italy. A violent persecution being raised against the Christians, probably that of Decius or Valerian, or, according to some, that of Julian, he was taken up, and interrogated by the Governor of the Province. As he constantly refused to sacrifice to the Gods, it was commanded that his own scholars should stab him to death with their iron writing pencils, called styles; for at that time it was the custom for scholars to write upon wax, laid on a board of boxen wood, in which they formed the letters with an
iron

iron style, or pencil, sharp at one end, but blunt and smooth at the other, to erase what was to be effaced or corrected. They also after wrote on boxen wood itself, as St. Ambrose mentions.—As to the above mode of writing, see Casaubon in Suet. Echard in Symbolis, p. 536, &c. from Cicero, &c.

Indeed the most ancient manner of writing was a kind of engraving, whereby the letters were formed in tablets of lead, wood, wax, or like materials. This was done by styles, made of iron, brass, or bone. Instead of such tablets, leaves of papyrus, a weed which grew on the banks of the Nile, as also of the Ganges, were used first in Egypt; afterwards parchment, made of fine skins of beasts, was invented at Pergamum; lastly, paper was invented, which is made of linen cloth. Books, anciently writ only on one side, were done up in Rolls, and, when opened or unfolded, filled

a whole room, as Martial complains ; but when writ on both sides, on square leaves, were reduced to narrow bounds, as the same Poet observes.—See *Mabillen De Re Diplomatica*, and Calmet *Diss. sur les livres des Anciens, et les diverses manieres d'ecrire*. t. vii. p. 31. &c.

CHAPTER XXII.

*Of the Manner of Teaching about the year 1250—
and of acquiring the degree of Master of Arts,
&c.*

The manner of teaching about the year 1250 was not as it is generally at present, by dictating lessons which the scholars write, but it was according to the practice that still obtains in some public schools, as in Padua, &c. The master delivered his explanation like an harangue ; the scholars retained what they could, and often privately took down notes, to help their memory. Academical degrees were then also very different from what they now are, being conferred on none but those who taught. To be Masters of Arts, a man must have studied *six* years at least, and be

21 years old ; and to be qualified for teaching Divinity, he must have studied *eight* years more, and be at least 35 years old. The usual way was for one, named Batchelor, to explain the *Master of the sentences* for a year, in the school of some Doctor, upon whose testimony, after certain rigorous public examinations and other formalities, the Batchelor was admitted to the degree of Licentiate, which gave him the licence of a Doctor to teach or hold a school himself. Another year, which was likewise employed in expounding the *Master of the sentences*, completed the degree of Doctor, which the Candidates received from the Chancellor of the University, and then opened a school in form, with a Batchelor to teach under him.

CHAPTER XXIII.

Some Remarks regarding the famous Cross, said to have been seen by Constantine the Great in the Air, so much disputed.

Certain modern writers imagine that the luminous crosses which appeared in the air in the reigns of Constantine and Constantius, were merely natural Solar Halos ; and that under Julian, which appeared in the night, a Lunar Halo, or circle of colours, usually red, round these celestial bodies.— But, in opposition to this hypothesis, we must observe, that these natural phenomena do not ordinarily appear in the figure of a cross, but of a ring, or circle, as both experience and the natural cause shew. We ought also to take notice, that this prodigy appeared thrice in the same century, and
always

always on extraordinary occasions, in which many circumstances rendered a miraculous manifestation of the divine power highly credible. Moreover, how will these *secretaries and confidants of the intrigues of nature*, as Mr. Warburton styles them, account for the inscription—*In this Conquer*—which was formed in bright letters round the cross, which appeared in the air to Constantine and his whole army, as that Emperor himself affirmed upon oath, and as Eusebius assures us from his testimony, and that of other eye witnesses—(l. i. De vit. Constant. c. 28. Olim. 22.) Fabricius very absurdly pretends, that the Greek word may signify an emblem, not an inscription. Mr. Jortin, after taking much pains on this subject, is obliged to confess, (vol. iii. p. 6.) that, “After all, it seems more natural to interpret the Greek words of a writing than of a picture.” It is an ugly circumstance, says this author, and “I wish we could get rid of it.” Those who can explain the scripture
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ture account of the passage of the Israelites through the Red Sea by a natural strong wind, and an extraordinary ebbing of the waters, can find no knot too hard for them. To deny supernatural interposition, they can swallow contradictions, and build hypotheses far more wonderful than the greatest miracles.

CHAPTER XXIV.

An Explanation of Lammas-day, or the 1st August, as understood by the Ancients—and of the Ceremonies performed on that day.

The 1st day of August is called by us Lammas-day, softened from Loaf mass—a mass of thanksgiving for the first fruits of the earth, or of the corn. In all ancient Saxon books, it is called Hlaf-mass, that is, Loaf-mass, as maybe seen in old Saxon MSS. Books in the Cottonian and other libraries. This name often occurs in the printed Saxon Chronicle, and is particularly described to be the feast of the first fruits of corn, *ibid.* ad. ann. 921. This etymology is clearly demonstrated by the learned Somner, in his Saxon Glossary, v. Hlaf; and by Francis Junius, in his accurate *Dictionarium*

rium Etymologicum Anglicanum, published by Mr. Edmund Lye, in 1743.—See also Ham's Resolves, &c. It was formerly the custom for tenants, who had lands of the Cathedral of York, to pay on this day a live lamb to that Church: but Bailey, Johnson, and others, who derive this name from that custom, or from a supposed offering or tithing of lambs at this time, never consulted the Saxon Antiquities, the true etymology of the word, or any competent vouchers.

The solemn blessing of new grapes was performed both among the Greeks and Latins, in some places on the 1st, in others on the 6th day of August, and is expressly mentioned in ancient liturgical Books, as Cardinal Bona, and others, take notice.—See *Bona de Rebus Liturgicis*, and Constantine Porphyrogenetta *de Ceremoniis Aulæ Byzantinæ*, c. lxxviii. p. 217. who describes the ceremonies with which
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the Emperor and the Patriarch went before the vintage, from the Country Palace of Hieria to a neighbouring vineyard, with a great procession, where, on a marble table, the Patriarch blessed a basket of grapes, after which the Emperor gave a grape to each Patrician, Nobleman, and Officer, among his attendants, &c.—For the Latins, see the Notes of Don Menard on the Sacramentary of S. Gregory the Great; and the Comments of the Jesuit Azevedo on the Ancient Missal of the Lateran Basilic, published by him at Rome in 1754.

CHAPTER XXV.

Of Architecture—its progress—with an Account of the ancient mode of Building—Also an Account of some of the finest Buildings in the world.

In countries where architecture was at a low ebb, Churches resembled other buildings. S. Sulpicius Severus tells us, “ that, in the desarts of Libya, near Cyrene, he went with a priest, with whom he lodged, in a Church, which was made of small rods or twigs, interwoven one with another, and not much more stately and ambitious than the priest’s house, in which a man could hardly stand upright. But the men who frequented these Churches were men of the golden age, and the purest morals.—(S. Sulpic. Sev. Dial 1. c. ii. p. 391.) Bede informs us, that anciently there was not a stone Church in all the land, but the

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custom

custom was to build them all of wood ; so that when Bishop Ninyas built one of stone, it was such an unusual thing that the place was called from it *Candida Casa*, Whithern, or Whit Church.—(Hist. l. iii. c. 4.) The same author mentions (l. iii. c. 25.) that Finan, the second Bishop of Lindisfarne, built a Church in that Island, fit for a Cathedral See, which yet was not of stone, but only timber, sawed and covered with reed, and so it continued, till Eadbert, the seventh Bishop, took away the reed, and covered it all over, both roof and sides, with sheets of lead. Of the low rough manner of building, in use among our ancestors, we have an example yet standing in part of a Church within half a mile of Ongar, in Essex. The walls are only trunks of trees, reared upright, of man's height, closed with mortar on the inside, with a covering of thatch. Such Churches our most illustrious forefathers frequented ; but, then, their houses were not of a finer taste.

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The Vatican Church, the finished masterpiece of architecture, was begun by the famous Bramante Lazari, who died in 1514, and continued by Raphael Urbin, the Prince of painters, and a great architect; then by Michael Angelo Buonarota, whose name stands first in the list of modern statuary and architects, and is one of the foremost in that of painters. The designs of the great cupola and principal parts of this Church were his work, and the edifice as it now stands is chiefly his plan. He was succeeded in the execution of this work by Barozzi, who was followed by James de la Porta, and Maderno. The Church was finished under Paul V. by Bernini.—For the description both of the old and new Church, see Fontana *de Basilica Vaticana*, 3 vols. in folio, at Rome, in 1694; and Ciampini de *Templ. Vatican*, &c.

St. Peter's Church, from the outside of the walls, including the portal, is 700 English feet long, and 509 broad. St. Paul's,

in London, 519 feet long, and 250 feet broad, according to the dimensions taken by the able Mathematician, F. Christopher Mair, S. J.

St. Paul's Church stands on the Ostian road, five miles from the Forum of Rome, supported by *one hundred and forty* pillars of *white* marble, taken out of Antoninus' bath. In a subterraneous vault, under the patriarchal altar, lie half the relics of SS. Peter and Paul.

The judicious Felibien remarks, (*Entrat. sur l'Archit.*) that it is incredible what a number of Churches St. Louis, King of France, built; and that, though they were all Gothic, they were costly, and finely wrought. Those of the Jacobins and Cordeliers, in Paris, may serve for example, the rest being built much in the same manner. The stately Cathedrals of Rheims, 420 feet long, and of Paris, 390 feet long, were both rebuilt in the age in which he lived. The
carving,

carving, and other curious decorations, with which every window and least part in these buildings were embellished, render them very costly; and they are solid and majestic. The materials were very good, and the mortar extremely well prepared. The same is observable of the Churches built in England by St. Edward the Confessor, and under our first Norman Kings. The true taste in regular architecture has followed the fate of other polite arts, in all ages. The Romans learned it of the Greeks 200 years before Christ, but it began to be neglected and depraved among them in the reign of Gallien, as appears by his triumphal arch in Rome. It was sometimes retrieved by great men, especially in the reign of Justinian, who endeavoured to vie with Augustus in the number and munificence of the edifices with which he adorned the empire. After the inundation of barbarians, except in the reigns of Theodoric, and his daughter Amalasunta, in Italy, true

architecture gave way in the West to the Gothic, in which no certain rules, proportions, or measures, were observed. Yet in ages wherein encouragement was given, it is not to be imagined with what wonderful success it was executed, merely by the dint of genius in masons or architects. This we observe in the 11th, 12th, and 13th centuries. But the ancient, regular, light, convenient, and beautiful manner of building, which effects its purposes with less space and materials, forms bold arches, and observes the rules of justness and proportion in all parts, was revived with other sciences. Buschetto, a Greek, restored it in the 11th age, in raising the wonderful Cathedral of Pisa, and left scholars behind him. In the 13th century, Nicholas of Pisa built the Dominican's Convent at Bologna, an edifice so much admired, and several edifices at Pisa. His son, John of Pisa, erected the Cathedral of Sienna, the most finished Gothic building in the world, surpassing in beauty

beauty the rich and vast Gothic Cathedral of Milan ; but its builders understood perfectly true regular architecture. From that time, excellent artists, by studying the best models of ancient architecture still standing in Italy, by reading its rules, laid down by Vitruvius, in the reign of Augustus, and by conversing with Cardinal Besarion, and other learned Greeks, have restored, principally in Italy, the true taste of regular architecture ; though we still admire the sumptuous and majestic Gothic piles that were raised in the 11th, 12th, and 13th ages, at the time of the first revival of sciences : and we loathe, amidst our improvements, many disgusting sights, public monuments of the proprietors' want of delicacy and judgment, no less than Clodius's mad vast piles of stone, *insanæ moles*, with which he was reproached by Cicero.— See Basari, and Hist. Liter. t. ix.

CHAPTER XXVI.

*Of the Mariner's Compass—when discovered—and
by whom.*

The Mariner's Compass is thought to have been made use of by the Christians in the crusade in 1248, in which St. Louis, King of France, was engaged. It is expressly mentioned and described by Cardinal James of Vitri, in 1220, (his *Orient.* l. i. c. 89) and by Goyot of Provence, in 1200, under the name of the Magnetic Needle. The French pretend, from the flower *de luce* marked upon it, that it was their invention—(see *Hist. Littéraire de France*, t. ix. p. 199.) This symbol might be added, and its use rendered general by the French in these crusades, though it was discovered a little before ; not by John Goias of Melfi,
in

in the 14th age, (as some have mistaken,) but by Flavius Gioias of Malfi, in 1013, as is proved by others.—(See Musantius Tab. Chronol. sæc. 12.) This Amalfi, or Malfi, is an Archiepiscopal city, on the sea coast, 16 miles from Salerno. Echard and many others, by mistake, confound it with Melfi, a town situate between Naples and Tarento, 90 miles from each.—See Martiniere, Musantius, &c.

CHAPTER XXVII.

Of the lawfulness of Dancing—as also the idea the Heathens had of Dancing—with excellent Remarks thereon.

The ancient fathers have at all times taken occasion to shew the dangerous consequences of a passion for dancing, and the depravity from which it often takes its rise. But to condemn dancing, in persons who live in the world, entirely, would be an excess of severity in morals; nor is some degree of that corporeal exercise destitute of advantage, in young persons of birth. As to ground, the heart in sentiments of religion and virtue, and to cultivate and adorn the mind with suitable studies and science, is the first part of education; so it is a secondary care, that the
body

body be formed by exercises, both such as promote health and strength, and such as contribute to give an easy graceful mien and carriage, an upright and straight attitude, a firm and stedfast walk, and a gentleness and politeness in behaviour. This is a part of the science of the world, and awkwardness in the attitude of the body, or clownishness in making our addresses to others, or in appearing in company, is a mark of want of education, and a neglect which renders a gentleman contemptible, and unfit for acting his part with becoming dignity in the commerce of human life.

On this account the most severe moralists allow children to be taught, not only a graceful manner of making a bow, and of addressing persons of all ranks, but also some single plain dances, such as are most proper to correct all rustic unnatural contortions, to form the shape and attitude of the body, and to give an easy, natural, and graceful

graceful carriage. Brutes attain their end by instinct, but man by reason ; and the faculties of his mind stand in need of diligent culture to arrive at the perfection of nature, for which he undoubtedly was designed by his author, who created him capable thereof. Also his body, for the sake not only of health and strength, but also of decency and gracefulness, must be fashioned by suitable exercise, as experience makes evident, and as it is easy to demonstrate from the general laws of mechanics and physics, applied to the human frame. So far as dancing is serviceable to some of these purposes, children are usefully taught such an exercise.

But, on the other side, its abuses and dangers must be cautiously guarded against, as it is sometimes made an instrument to vice, and an incentive of the most dangerous of all passions. Such dances as, by a base licentiousness of morals, are often tolerated

lerated on the stage, and in promiscuous assemblies, ought absolutely to be banished out of every commonwealth which has the least regard to virtue and morals, much more out of Christian societies. Such are here meant, in which several gestures shock modesty, tend to excite the passions, and are more apt to give a soft dissolute behaviour than a grave and truly genteel easy carriage. Secondly, a passion or fondness for dancing is generally a fatal symptom, and a dangerous snare, as all agree who have laid down precepts of virtue. To extenuate the most venerable authority of the fathers on this point, many affect to treat them as persons unacquainted with the world, and to call their morality, which is no other than that of the Church, too severe. But the testimonies of penitent courtiers, or of heathen statesmen and philosophers, may, perhaps, have some weight with such persons. An instance or two will suffice.—Roger de Robutin, Count of

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Bussi, who lived many years with dignity and applause in the French Court, and who is well known, both by several loose productions of wit in his youth, and by his edifying repentance many years before his death—this great man, in his book *On the Use of Adversity*, addressed to his children, cautions them in the strongest manner against a love of dancing; assuring them, from his own experience, that this diversion is dangerous to many people. This pathetic admonition he concludes as follows:—“A Ball is generally a post too hot even for an anchorite. If it may be done by aged persons without danger, it would be, in them, ridiculous; and to persons that are young, let custom say what it will, it is dangerous. In a word, I aver, that a promiscuous Ball is no place for a Christian.”

The ancient heathens, however debauched in their morals, looked upon a passion for dancing as the school and mark of most
dan-

dangerous passions. This appears from Sallust, a nobleman, and friend of Julius Cæsar, who was himself borne away by the torrent of the time in which he lived, and plunged into the common corruption; but who professes, in his excellent histories, that he abominated the vices he saw practised, though he wanted strength to bear up against the tide. Among many judicious reflections, this author says of Sempronia, a Roman lady, that she danced too well for an honest woman—*Psallere et saltare elegantius quam necesse est probæ.*—(De bello Catilin.)—which words one of our historians has applied to a certain famous English Queen. Ambrose expresses only the general sentiments of the Romans, or rather of mankind, when he says, that scarce any thing can be said more severe of a lady than to call her a dancer. This maxim is founded in experience, and in the very nature of things. Plutarch takes notice, that the first rape upon the famous Helena,

when she was carried off by Theseus, in Thrace, was occasioned by her dancing, with other maidens, round the altar of Diana, at Sparta. The dancing of Salome, at the feast of Herod, produced the martyrdom of the Baptist, and a complication of other crimes.

CHAPTER XXVIII.

Of the Orders of the Ecclesiastical Hierarchy, as understood in the Church—with their different powers.

The orders of the ecclesiastical hierarchy are distinguished thus—Patriarchs, Primates, Archbishops, and Bishops. Archbishops, or Metropolitans, whatever some may say to the contrary, were established by the Apostles, to direct all public and common affairs of the several Churches of large provinces. Thus Titus had the superintendency of all the Churches in Crete, as Eusebius Hist. Hom. and Chrysostom (l. iii. c. 4. i. in Tit.) observes ; and the latter takes notice, that St. Paul entrusted Timothy with the care of superintending all the Churches of Asia Minor.—(See Chrysost.

Hom. 15. in 1 Tim.) Metropolitans anciently exercised, especially in some places, a very extensive jurisdiction over their suffragans ; but this is long since much limited by the Canons. They have an immediate jurisdiction over their suffragans in some few points, but the greater causes of Bishops are only to be discussed in provincial Synods, or by the Pope. Nor have Archbishops any jurisdiction over the subjects of their suffragans, (whose causes, nevertheless, are judged by their Courts, when carried to them by regular appeals), nor can Archbishops perform the visitation of the dioceses of their suffragans, unless the cause be first known and proved in a provincial Synod.—(See Conc. Trid. Sess. de Reform, xxiv. c. 3.)

The jurisdiction of Primates is much limited by Canons and particular usages ; it is extended over several Metropolitans. Many Primates are only titular. In France, the Archbishops of Arles, Bourdeaux, Bourges,

Bourges, Sens, Rheims, and Rouen, take the title of Primates, because some of their predecessors enjoyed that prerogative; but only the Archbishop of Lyons exercises the jurisdiction of Primate in all France.

The jurisdiction of all Patriarchs is not the same; to them is reserved, in most places, the confirmation of new Bishops, with several other such points. The great Patriarchs in the East are the Bishops of Constantinople, and of the Apostolical Sees of Alexandria, Antioch, and Jerusalem. There is also a Patriarch of Ethiopia, that is, Abyssinia. The Bishop of Rome is not only, by divine right, head of the whole Church, but also, in particular, Patriarch of the West.—See Marca (*De Concord. Sacred. et Imperii*, l. i. c. 2. &c.; Morinus, &c. c. i. Exerc. 1.; Themassin *de Benefic.* c. 3. 7, 8.; *Leo Allatius de Concord Utriusque Eccl.* l. i. c. 25.) Certain lesser Patriarchs have been established in the West;
some

some barely titular. The Archbishop of Lisbon is Patriarch of the Portuguese Indies. During the schism in Istria, in the 6th century, the patriarchate of Aquileia was set up.—See Baronius, *ad an.* 570. n. 10. and 630. n. 18.

The great city of Aquileia, which had been sometimes honoured by the residence of Augustus, and other Emperors, having been destroyed by Attila, the inhabitants, with their Patriarch, sometime after retired to Grado, an island near the continent, where they built a town, which was afterwards embellished by the Gradenigos.—Aquileia being rebuilt after the incursions of the Lombards, (though it remains to this day in the lowest condition), the Patriarch returned to that city. The Church of Grado continued to choose its own Patriarchs, till that dignity was transferred to Venice. When the city of Aquileia fell under the dominion of the House of Austria,

tria, the Patriarch, who was a Venetian, chose to reside at Udina, a town subject to that Republic. This patriarchate of Aquileia was suppressed in 1751, by Pope Benedict XIV. and instead thereof two Archbishoprics were erected, that of Gorizia for the Churches in the Austrian dominions, and that of Udina for those in the Venetian territories.

CHAPTER XXIX.

Of the prohibition of the Clergy of the Church of Rome from Marrying, in which the custom is fully handled.

It is no doubt certain, that though the modern Greeks are content to forbid Clergy to marry after their ordination, and do not exclude from orders those that are married before ; yet the ancient discipline of the Greek Church was contrary, and the same with that of the Latin. Jerom and Epiphanius lived before Socrates : the former assures us, (adv. Vigilant. p. 281) that the Churches of the East, of Egypt, and of Rome, took none for Clerks but such as were continent, or, if they had wives, lived as if they had none. These are the three great patriarchates, Rome, Alexandria, and Antioch ;

Antioch; for this last is what he calls the East. Epiphanius says, (Hæres 59. Cathar n. 4.) that “ he who has been married once is not admitted to be a Deacon, Priest, Bishop, or Sub-deacon, whilst his wife is alive, unless he abstain from her; especially in those places where the Canons are exactly observed.” He objects to himself, that, in certain places, some of the Clgery had children. To which he answers, “ This is not done according to the Canon, but through sloth and negligence, or on account of the multitude of the people, and because other persons are not found for these functions.”

This law was evidently in force in Egypt. Synesius, when chosen Bishop of Cyrene or Ptolemais, hoped to put a bar to his ordination, by alleging (Ep. x. p. 248) that he would not be separated from his wife. He was, notwithstanding, ordained Bishop, whether this law was dispensed with, or whether, as is most probable, he afterwards complied with

with it. Socrates, indeed, says, that “ customs varied in this article in some parts : that he had seen, in Thessaly, that a Clerk is excommunicated if he cohabited with his wife, though he had married her before his ordination : and that the same custom was observed in Macedon and Greece : that in the East the rule was generally observed, though without the obligation of an express law.” Jerom and Epiphanius were certainly better informed of the Canons and discipline of the Church of Syria and Palestine, where they both spent part of their lives, than the Constantinopolitan lawyer could be ; whose relation is rejected by some, who think it not reconcileable with their testimony, though the fact is not a point of such importance as some who misrepresent the relation seem desirous to make it.

The celibacy of the Clergy is merely an ecclesiastical law, though perfectly conformable

formable to the spirit of the Gospel, and, doubtless, derived from the Apostles. In the modern Greek Church, a married man is not compelled to quit his wife before he can be admitted to orders; though this was the ancient discipline of the Oriental, no less than of the Western Churches. However, this rule, though established by express Canons in the principal Churches, yet for sometime (as Socrates was well informed) was, in certain places, a law only of customs. Epiphanius tells us, that contrary examples were abuses, unless they were done by express dispensation, necessary where Ministers were scarce: and violence was sometimes used by the people in the choice of persons the best qualified among the converts that were engaged in a state of wedlock. Nor could the law of celibacy be imposed on married persons but by the voluntary consent of the parties. Yet such dispensations were not allowed in any of the principal Churches. Socrates

should have called contrary examples, where a dispensation had not been granted, abuses, had he been as well informed as Epiphanius and Jerom.—See Stiling, Diss, ante Tomum. 3 Sept. § 8. p. 13, 14, 18.

In Gaul, Urbicus, Bishop of Clermont, in the beginning of the 4th century, who had formerly been a Senator, after his ordination returned to his wife : but to expiate this transgression retired to a monastery ; and, after doing penance there, returned to the government of his Diocese, as Gregory of Tours relates. (His. l. i. c. 39.) All this proves the law to have been observed in Gaul. A like example demonstrates the same law in the Eastern Churches ; for Antoninus, Bishop of Ephesus, was accused before Chrysostom, among other things, to have cohabited with his wife, whom he had left at his ordination--as Palladius mentions, *in vita Chrysostomi*.

CHAPTER XXX.

The Custom with regard to Medicine, as practised by the Ancients—with the Salaries of Physicians, as allowed by Princes, before the Birth of Christ.

Boerhaave takes notice, that, before there were any professed Physicians, it was the custom among the ancient Egyptians, when any one was sick, to enquire of neighbours and passengers if they knew any remedies proper for the patient. But ever since the study of physic has been a profession, it has been both honourable and lucrative. The customary yearly salary which Princes paid their Physicians about the time of Christ's birth, was 250 sester tia, or above L.2018 sterling. Stertinus complained, that he had only a salary

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lary of 500 sestertia, or L.4036 9s. 2d. sterling, when he had by his private practice 600 sestertia, or L.4843 15s.—See Dr. Arbuthnot's *Book on Coin*, and Mr. William Smith's *Book of Remarks on the same*, p. 226.

CHAPTER XXXI.

Of the celebration of the Feast of St. Michael, as ordained by King Ethelred, in England, in the year 1014.

The festival of St. Michael has been celebrated in the Church with great solemnity ever since the 6th century. It was enacted by the Ecclesiastical laws of King Ethelred, in England, in the year 1014—
“that every Christian who is of age fast *three* days on bread and water and raw herbs, before the feast of St. Michael, and let every man go to Church barefoot. Let every priest, with his people, go in procession three days, barefoot; and let every one's Commons for three days be prepared, without any thing of flesh, as if they themselves were to eat it, both in meat and
Q 3 drink,

drink, and let all this be distributed to the poor. Let every servant be excused from labour these three days, that he may the better perform his fast, or let him work what he will for himself. These are the three days, Monday, Tuesday, and Wednesday, next before the feast of St. Michael. If any servant break his fast, let him make satisfaction with his hide, (bodily stripes); let the poor freemen pay *thirty* pence; the King's Thane a hundred and thirty shillings—and let the money be divided to the poor.”—See Sir Henry Spelman's *Councils*, (vol. i. p. 530.) and Johnson's *Collection of the Canons of the Church of England*, t. i. an. 1014. Michaelmas day is mentioned among the great feasts in the Saxon Chronicle in the year 1011. In the Saxon Menology of the 9th century, published by Mr. Wanely (in *Lingu Aquilen. Thes.* l. ii. p. 107); and in the English Calendar, published by Dr. Hicks (in his Saxon Grammar, p. 102), &c.

CHAPTER XXXII.

Of Trial by Ordeal or Compurgation of the Ancients—and that by Single Combat.

Ordeal is derived from the Saxon *Or*, great, and *Deal*, judgment—(See John Stiernhook, l. i. de Jure Sueonum vestusto. c. 8. Hicks. Dissertatio Epistol. p. 149. as also Spelman, and Du Cange's Glossaries, both in the new editions, &c.) This trial was instituted to come at the truth of facts not sufficiently proved. First, the person accused purged himself by oath, if the Judge and accuser admitted him to oath, and thought this satisfactory; sometimes this oath was confirmed by *twelve* others, called *Compurgators*, who swore they believed it true. In trials, where the
oath

oath was not admitted, the great purgation was ordered. This was of three sorts : the 1st, by red hot iron, (which the person accused held in his hand, or walked over barefoot) ; the 2d, by boiling water, into which a person dipped his hand as far as the wrists or elbow, to take out a stone ; the 3d, by cold water, or swimming persons, which practice was chiefly used in pretending to discover wizards and witches ; and whereas it was originally employed only by Judges, it became, in the reigns of James I. and the two Charles's, in frequent use among the common people.—(See the Notes in Hudibras and Hutcheson against Witchcraft.) By the MS. history respecting Thomas of Canterbury, written in the reign of Henry II. it appears, that the King's Foresters, and other Officers, and Country Judges, at that time frequently made use of this trial of water in examining criminals. On the prayers, fasts, &c. that preceded and accompanied the administration

tion of ordeal trials, see various forms transcribed from *Textus Roffens*, in the end of the *Fasciculus Rerum*, published by Mr. Brown.

Such trials are allowed by the laws of King Edgar c. 24. 62. and his successors, to the end of the Conqueror's reign ; though Agobard, the learned Archbishop of Lyons, who died in 840, and is honoured at Lyons, wrote a book *against the Judgments of God*, wherein he proves such trials to be tempting God, and contrary to his law, and to the precepts of charity.—(See his works, published by Baluge, t. i. p. 308.) These trials were condemned by the Council of Worms. In 329, Alexander II. formerly the Conqueror's own ghostly father, absolutely forbade them by a decree extant.—(Causa c. quæst. 5, 6, 7.) They were also condemned by Pope Stephen V. Such practices, for which there is no warrant of a divine institution, or promise of a supernatural inter-

terposition, are superstitious, and tempting God. They sprang up among the Northern nations, but were condemned by the See of Rome, whenever any notice of them reached it. The first legal prohibition of ordeal, mentioned by Sir H. Spelman, in England, is in a letter from King Henry III. to his Justices itinerant in the North, in the 3d year of his reign. Some great lawyers say it was suppressed by Act of Parliament that year—(see Johnson's English Canons, an. 1065.) A purgation by oath was called in law *Legal Purgation*; that of ordeal, *Vulgar Purgation*.—(See Genzales in Decutales.)

Purgations by *single combat* of the accusers and the accused were instituted by the Burgundians, introduced in England by the Conqueror, and continued later than Henry III. though always condemned by Rome.—See Gerdil Tr. des Combats Singulim, c. 11. 71. 167.

CHAPTER XXXIII.

Of the different Titles or Dignities among the Romans, French, and English, in the time of Harold, Earl of Kent, in 1053.

Such dignities were at that time titles of high office and governments. The Roman Emperors had, in their Courts, besides several great officers of the state, certain select Noblemen, who were called the Companions of the Emperor, *Comites Imperatoris*. Suetonius mentions them as early as the reign of Tiberius. Constantine the Great, having formed the government of the Empire upon a new model, gave to many officers of his Court the title of *Count*, as the Count of the *Privy Purse*, of the *Stable*, &c.; also to many Governors abroad, as the Count of the *East*, &c.

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Those who had the command of the armies in a certain country were called *Dukes*, or Generals, as the Duke of Egypt. Pepin, Charlemagne, and all the other Carlovigian Princes, gave these titles, though at first very rarely, to some whom they vested with a limited and dependent kind of sovereignty in some country. Thus Charlemagne created a Duke of Bavaria. Feudatory laws were unknown to the world till framed by the Lombards in Italy, the first authors of feudatory lands and principalities. Pepin and Charlemagne began to introduce something of them in Germany and France, where they were afterwards exceedingly multiplied in the reigns of weak Princes, and by various accidents. The Emperor Otho I. instituted the title of Count, Duke, &c. which till then had denoted high posts of command and jurisdiction, to be frequently borne merely as badges of honour, and to be hereditary in illustrious families; which example was
immediately

immediately copied in France, and other kingdoms.

In England, the Saxon title and office of Earldom of a County was changed, in the 9th century, into the Danish title of Earl; which office was of its own nature merely civil. The military Governor or General of the army was called by the Saxons Heartogh; which title is given to Hengist, &c. in the Saxon Chronicle, and was afterwards exchanged for that of Duke. On these Earls or Viceroyes sometimes a kind of limited sovereignty was conferred. Such was bestowed by Alfred on his son-in-law Ethelred—Ealderman, or Earl of Mercia, as William of Malmesbury testifies. A homage being reserved to the King, these provinces were still regarded as members or districts of the kingdom, though such Earls were a kind of petty Kings. Under our Norman Kings, such sovereign Earldoms

or Dutchies were distinguished among us by the epithet of Palatines.

The Kings of France of the third race made several Governments hereditary, under the title of counties, &c. reserving to the Crown some homage or acknowledgment, as for fiefs. The Normans introduced hereditary titles of honour in England, substituting Barons instead of King's Thanes, who long held capital estates and vassalages in fee. Earls and Dukes frequently retained; long after this, some jurisdiction in the counties which gave them their honours. There was an original MS. ordinance in the possession of Mr. Albany Butler, of John Talbot, Earl of Shrewsbury, in which, by an Act which is called perpetual, he commands that every musician, who shall play on any instrument within the limits of his county of Salop, shall pay a small sum to a certain Chapel of our Lady, under pain of forfeiting their instruments; with

with other ordinances of the like nature. This pious and excellent Nobleman was killed at Northampton, fighting for Henry VI. in 1460, and was buried in St. Mary's Chapel, in the Church of St. Cuthbert's at Worksop, as mentioned by Robert Glover, (in *Geneal. istorum Comitum*), and Thoreton in his Nottinghamshire.—(See Selden on Titles of Honour, op. vol. 2. and Spelman's Glossary ad noviss.

The title of *Dominus* appeared at first so insolent and haughty, that Augustus and Tiberius would not allow it to be given them. Caligula first assumed it. Shortly after it was given, not only to Emperors, but likewise to all Governors and Courtiers. In France it was long given only to Kings, and the epithet of *Senior* to Noblemen, equivalent to the English Ealderman. From *Dominus* was derived *Dam*, which, in France, was long-used only of God and the King. At length it became common to all

Noblemen, but for some ages has been reserved to the female sex. From *Senior* came *Seigneur*, *Sieur*, *Sire*, and *Messire*. In the reign of Louis XII. and Francis I. in France, *Sire* was a vulgar title ; whence our English *Sir*. *Sire*, since that time, has been appropriated to the French Kings. The Franks for many ages took no titles but the names of their manors or residence, as of Herstal, &c.—See Glatigny, *Ouvres Posthumes. Discourse sur les titres d'honneur*, Paris, 1757.

CHAPTER XXXIV.

Containing a very curious Account of the manner of burying the primitive Christians—with an Account of the Catacombs, very interesting.

The primitive Christians were solicitous not to bury their dead among infidels, as appears from Gamaliel's case in this respect, mentioned by Lucian : also from S. Cyprian, who makes it a crime in Martialis, a Spanish Bishop, to have buried children in profane sepulchres, and mingled with strangers, ep. 68.—(See this point proved by Mabillen, &c. Diss. sur les Saints Inconnus, § 2. p. 9.) &c. That the Catacombs were the cemeteries of the Christians is clear from the testimony of all antiquity, and from the monuments of Christianity, with which they are every where filled.—Misson (Travels
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through Italy, t. ii. ep. 28.) &c. Fabricius suspects heathens to have been often buried in these Catacombs. Burnet will have them to have been the *Puticuli*, or burial-place of slaves, and the poorest people, mentioned by Horace, (Satyr. 8. epod. 1. 5. et ult.) Varro, Festus, &c. But all these authors mention the *Puticuli* to have been without the Esquiline gate only, where the ashes, or sometimes (if criminal slaves, or other poor persons, who died without friends or money to procure a pile to burn them, or so much as an earthen urn to contain their ashes,) the bodies of such persons were thrown confusedly on heaps in pits, whence the name *Puticuli*. There were probably other such pits in places assigned, near other highways, which were called *Columellæ*, *Saxa*, and *Ampullæ*.—(See Berejier, &c. also Gutherius *De Jure Manium*, l. 2. &c.) The Catacombs, on the contrary, are dug on all sides of the city, in a very regular manner, and the bodies of
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the dead are ranged in them in separate caverns, on each hand, the caverns being shut up with brick or mortar. By the law of the 22 tables, mentioned by Cicero, (*De Leg. l. ii. c. 23.*) it was forbid to bury or burn any dead corpse within the walls of towns. At Athens, by the laws of Solon, and in the rest of Greece, the same custom prevailed, upon motives partly of wholesomeness, as Isidore observes (*l' Etymol.*), partly of superstition—(see the learned John de Vita *loc. cit. c. ii.*) At Rome, vestal Virgins, and sometimes Emperors, were excepted from this law, and allowed burial within the walls. Every one knows that on Trajan's pillar the ashes of that Emperor were placed in a golden urn; which having been long before plundered, Sextus V. placed there a statue of St. Peter; as he did that of St. Paul, on Antoninus's pillar, though the workmanship of this falls far short of the former. The heathen Romans burned the corpses of their dead, and
placed

placed the urns in which the ashes were contained usually on the sides of the highways. Cicero mentions (l. i. *Tuscul. Quest.* c. 7.) those of the Scipios, the Servilii, and the Metelli, on the Apian road—(see Montfaucon, *Antiq.* t. 9, 10. and *Suppl.* t. 5. and *Musæum Florent.*); and on the ancient Consular roads about Rome, Ficoroni, &c. (*Vestigia di Roma Antica.* c. 2. p. 6.)

The Catacombs are the ancient cemetaries of the Christians. Those near Naples and Nola are spacious, and cut in stony ground.—(See Ambr. Leonius, Montfaucon, &c.) The Roman Catacombs are narrow and dark, and, except those of S. Sebastian and S. Agnes, too low for strangers to visit with any satisfaction, or for persons to walk in, without often crawling with great difficulty, and the ground (which is too soft a mould to support large caverns like those of Naples) is in many places fallen in. These caverns about Rome are

so numerous, and of such extent, (each shooting into several branches) that they may be called a city under ground. So stupendous were the works of the ancient Romans, that their ruins and remains not only astonish all modern architects that behold them, but quite overwhelm them with amazement, as Justius Lipsius observes—(De Magnit. Rom. c. ii. de Aqueduct.) And Albertus Leander, speaking of Claudius's aqueduct, says, to raise such a work the whole world would seem now a days too weak, and unequal to the undertaking. The very sinks and common sewers were one of the wonders of the world. In like manner, how the immense quantity of earth to form the Catacombs was moved is a just subject of surprise.

Boldetti, S. Sebastiani, and others, doubt not but these caverns were first dug by the heathen Romans to get sand and other materials to build the walls and houses in
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the city, as their original name implies.— This is affirmed in the acts of S. Sebastian. (ap. Bolland ad 20. Jan. l. xxiii. p. 278.

The Christians never gave in to the custom, either of preserving the bodies of their dead, like the Egyptians, or of burning them with the Romans, or of casting them to wild beasts with the Persians; but, in imitation of the people of God from the beginning of the world, buried them, with decency and respect, in the earth, where, according to the sentence pronounced by God, they return to dust till the general resurrection. At Rome they chose these caverns, or *arenæ*, for their burial places, digging lodges on each hand, in each of which they deposited a corpse, and then walled up the entrance to that lodge. Bol-detti proves the cemetery of St. Agnes to have been enlarged after the reign of Constantine; and the same is not doubted as to
many

many others. Several inscriptions on sepulchres in the Catacombs give to the persons there interred the quality of fossores, or diggers (of cemeteries.)—Aringhi, l. i. c. 13. Boldetti, l. i. c. 15. The pagans of Rome burned their dead bodies, which is true, not only of the rich, but in general; nor is Bishop Burnet able to produce one contrary instance, though sometimes the corpse of a criminal or slave, who had neither friends nor money, might be thrown into the *Puticuli*, upon the heads of the ashes of the others, without the ceremony of being burnt. H. Valesius, in his Notes on Eusebius, observes, that it is hard to determine at what time the Romans began to leave off the custom of burning their dead bodies; but it must have been about the time of Constantine the Great, probably when he had put an end to the empire of paganism. The heathens learned of the Christians to bury their dead, and grew at once so fond of this custom, that in the
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time of Theodosius the younger, as Macrobius testifies, there was not a body burnt in all the Roman empire. The original name of Catacombs were *Arenarium*, or *Arenariæ*, or *ad Arenas*, that is, sand pits, as appears in many ancient acts of the martyrs; also *cryptæ*, or caverns, and, in Africa, *Area*; in the acts of S. Cyprian and Tertullian it is written *Catacumbæ*, which is the usual name, taken from the Greek, a hollow or cavity. It is not to be met with before the 4th age, but occurs in the Liberian Calendar, and was first given to the cemetery of St. Callistus, now of St. Sebastian; afterwards to all the cemeteries about Rome. The bodies, now only bones and dust, in each lodge, have usually a lachrymatory urn, or several vessels placed by them: if this be tinged with deep red, and has a deep sediment of blood at the bottom, it is a sign of martyrdom. On the door of brick and mortar with which the lodge was closed, is frequently painted some symbol,

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as a flower, branch, vine, &c. With this not rarely occurs a name, with dates or other notices, which are sometimes carved on a marble before the door.

That the earthen vials, with the red sediment, contained blood, appears from the following observations. Leibnitz, after trying this red sediment with various chemical experiments, in a letter to Fabretti, confesses he could find nothing it resembled but a hardened brittle crust of congealed blood, which, after so many ages, retains its colour.—(See the remarks of Fabretti, *Incript. Domest. c. viii. p. 556.*) The Christians used the utmost diligence to gather the blood of the martyrs, and deposit with their bodies. They sucked it up whilst fresh, with sponges, off the wood or stones, and they gathered the dust and sand which was stained, to extract it, as Prudentius witnesses.

Mabillen observes, (*loc. cit.* p. 153) that in the first age of the Church the faithful turned their faces towards the East at prayer, built Churches so that the high altar and head of the Church was Eastward, the rising sun being a symbol of the resurrection. They also buried the faithful with their feet turned towards the East, (the rituals of the late ages say, towards the altar in the Chapel in which they are buried, or towards the high altar, if in the Church-yard, or body of the Church.) Adamnan and Bede describe the sepulchre of Christ, that he was interred with his sacred feet towards the East. Haymo confirms the same, adding that his right hand was turned towards the South, and his left towards the North. From his sepulchre Christians have made this their common rule in their burials; also that at the last day they might rise facing the rising sun, as an emblem of the resurrection. The Roman ritual, published by Paul V. 1614, describes

describes that Priests be buried with their heads towards the altar, to face the people. The diocese of Rheims and some others retain the old custom of making no distinction between Priest and laity in this respect, but bury all with their feet turned towards the altar.

CHAPTER XXXV.

Of Burials, Epitaphs, and Monuments, of the Ancients and Moderns.

What can be more absurd, than, by unsuitable pompous feathered pageantry, by dainty feasts and intemperance, and by lying flattering epitaphs, to seek the gratification of a foolish vanity from the grave itself, the utmost humiliation of human nature? In funerals, whatever does not tend to awake in us a lively hope, or other sentiments of religion, and to excite serious reflections on virtue, the knowledge of ourselves, and eternity; whatever does not breathe an air of modesty, gravity, and simplicity, and suitable to Christian piety and mourning, is out of character, if not shocking to good sense and humanity.

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The Christian funerals, which so strongly affected the infidels, and appeared awful and edifying to a most impious scoffer and apostate, tempered and enlivened the gravity of a religious mourning with the most tender and heavenly devotion, and solemn rites, expressive of a firm faith in a divine Redeemer, and an assured hope of immortality.

The ancients were sparing and modest in their epitaphs: these seldom presented more than necessary names and dates. The most elegant ages of wit and taste confined them to a modest line or two. Had statues been formerly as cheap at Athens or Rome, as pompous monuments and inscriptions are now-a-days, an honest Roman or Greek would have thought them rather a disgrace to his name than an honour. Custom has taught us to suspect the marble of lying flattery, attributing to men after their death the names at least of virtues which

they never possessed whilst they were living. That monument perpetuates the memory of a man's virtues on earth which he raises to himself by his actions and exploits, and which, by the example of his life, he engraves on the hearts of those who come after him ; whose single name is the most glorious epitaph, and whose valour and virtues men knew and proclaim, without a flattering marble prompter. Our artists and men of genius seem to discover a great dearth of invention, or ignorance of the noble examples and emblems of all virtues, in which the Scriptures, and the mysteries and rites of our own holy religion, are most fruitful, since sepulchral monuments, even in Churches, begin to be adorned with whole groups of heathen deities. They are meant as emblems of virtues ; but may not some stranger be led into mistakes, who sees the Crosses, Images of the Patriarchs and Apostles, and such like ornaments, banished, to make room for the figures of Pallas,

Mars,

Mars, Mercury, Apollo, and the like monsters ; and this sometimes, perhaps, where Bacchus, Venus, or Adonis, might with justice (with what propriety I do not say) challenge the chief places of honour.

CHAPTER XXXVI.

The Origin of Romances—the bad effects of reading them on the minds of young people, as well as of keeping bad Company.

Romances are so called, because, in the first invention of such compositions, whilst other writings in France continued still to be published in Latin, these fictitious histories of imaginary adventures were the first compositions that were committed to writing in the vulgar language called *Romanciere*, when the Latin began to be corrupted among the common people. Rivet, (Hist. Liter. t. vi. and vii. Pref. p. 66. His Continuator, t. ix. p. 19.) and Henault, (Hist. Chron. de la Fr. t. i.) prove that this kind of book was first introduced in the *tenth* century, two hundred years before
Fleury,

Fleury, Calmet, and the last historian of the city of Paris, date their original. Such compositions are extremely pernicious both to morals and to true literature. In them the laws neither of order or method, nor of truth or probability, are usually observed. Those few that are wrote with some degree of elegance and spirit, are generally very defective in these particulars, and tend to destroy all the true taste in studies, being quite different from the parables and fables, under which the ancients sometimes couched moral precepts, to render them more agreeable, and the better to strike the senses. *Secondly*, Romances, by substituting falsehoods for true history, and a foolish idle amusement instead of solid instruction, destroy in the mind that laudable thirst after truth which the author of nature imprinted in it, and inspire a baneful love of trifles, vanity, and folly. A third most pernicious effect of such reading, is, that, instead of forming,
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it perverts and depraves the heart, poisons the morals, and excites the passions, which it is the greatest business of a Christian to restrain. This is true even of the writings of this kind which seem least dangerous, since such fictions only please by insensibly flattering vanity, pride, ambition, and the like criminal inclinations. If this be so with regard to these Romances, which, by some persons in the world are called innocent, what censures shall we find harsh enough for the generality of such compositions, which are filled with scenes and intrigues of love, and tend to awake, cherish, and entertain the most dangerous of the passions. S. Teresa writes thus of herself: “ This fault (of reading Romances) failed not to cool my good desires, and was the cause of my falling insensibly into other defects. I was so enchanted with the extreme pleasure I took therein, that methought I could not be content if I had not some new Romance in my hands. I began to imitate
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the mode, to take delight in being well dressed, to take care of my hands, to make use of perfumes, and to affect all the vain trimmings which my condition permitted. Indeed my intention was not bad ; for I would not for the world, in the immoderate passion which I had, to be decent, give any one an occasion of offending God : but I now acknowledge how far these things, which for several years appeared to me innocent, are effectually and really criminal.”

These empoisoned lectures change all the good inclinations a person has received from nature and virtuous education ; they chill, by little and little, pious desires, and in a short time banish out of the soul all that was there of solidity and virtue. By them young girls on a sudden lose a habit of reservedness and modesty, take an air of vanity and gallantry, and make shew of no other ardour than for those things which the world esteems, and which God-abominates.

nates. They espouse the maxims, spirit, conduct, and language of the passions, which are there artfully instilled, under various disguises ; and, what is most dangerous, they cloak all this irregularity with the appearance of civility, and an easy, complying, gay humour and disposition. Let all young people avoid this dangerous snare laid to entrap their innocence. “ Let them not be hurried away with the dismal torrent,” says Austin, (Conf. l. i. c. 6.) “ which drags along the children of Eve into that vast and dangerous sea, out of which even they scarce can escape, and save themselves, who pass over upon the wood of the cross of Christ ;” that is, by a penitential Christian life of mortification, modesty, and devotion.

Teresa, writing of the danger of bad company, says (c. 2.)—“ Were I to give counsel to parents, I would warn them to
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be well advised what persons frequent their children in their tender age; because the bent of our corrupt nature bears us rather to bad than to good. I found this by myself; for I made no profit of the great virtue of those about me; whereas I retained all the evil example which those gave me who haunted my father's house." Chrysostom, exhorting parents to keep their children at a distance from balls, assemblies, and public dances, and to teach them to flee these as a plague, the poison whereof is mortal to their souls, says:—"Surely when we see a servant bearing about a lighted torch, we seriously forbid him to carry it into places where there is straw, hay, or such combustible matter, for fear, when he least thinks of it, a spark should fall into it, and set fire to the whole house. Let us use the same precaution towards our children, and not carry their eyes to such places. If such persons dwell near us, let us forbid our

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children to look upon them, or to have with them any commerce or conversation ; lest some spark falling into their souls should cause a general conflagration, and an irreparable damage.

CHAPTER XXXVII.

Of the quantity of Sleep necessary for health, and the effects of abstinence, &c.

Hippocrates, for reasons of health, allows no constitution at any time above *seven*, or at most *eight* hours, for sleep. Many can accustom themselves to be satisfied with *six*, or even *five*, some with *three* or *four* hours sleep, without prejudice. Very great abstemiousness makes very little sleep required. Devout servants of God regret the loss of any moments of this short life, which they can employ in the divine service, or in tears of compunction, which sacrifice, by watching in the silence of the night, becomes more acceptable to God. But the extraordinary watchings and fasts which he read of, as practised by the an-

cient prophets, and other good Christians, can only be proposed as patterns for imitation ; and discretion is a necessary condition in mortification. However, the difficulties or impossibility which many apprehend in embracing a penitential cause, according to their circumstances, are generally imaginary only, and arise from shadows and groundless fears, which sloth and sensuality create. Such a course, undertaken heartily, and with resolution and fervour, will not be found hard ; but every thing wears a frightful face to those who have not courage to set their hands to work, as a coward starts at shadows. Mortification in little things, if constant, and accompanied with a spirit of perfect self-denial, sincere humility, and a desire of concealing itself from the eyes of others, may be of great efficacy, without the danger of being observed by others. Such have always been recommended even by the heathen philosophers

sophers themselves, and, on the contrary, sloth and indulgence, in either eating or sleeping, have been condemned as actions unworthy of that noble creature, man.

CHAPTER XXXVIII.

*Of the Military Titles among the Romans—and
when created.*

Every Magistrate, who was a judge of military persons and causes, and a commander of the soldiery, was styled a *Prætor*, and his Court was called *Prætorium*. The Prefect of the *Prætorium* at Rome was the Commander of the Emperor's Guard, called *Prætorian*; to him was committed the care of maintaining public discipline, and good manners, and he received all appeals made from Governors of provinces. This office was created by Augustus to supply the duties of *Magister Militum*, under the Dictators.—(See *Hetomanus de Magistratibus Romanorum*.) Constantine the Great abolished the *Prætorian Guards*, and the
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Prætorium at Rome, and instituted four Prefects of the Prætorium; two in the East—the one called of the East, the other of Illyricum; and two in the West, called, the one of Italy, the other of the Gauls. These were the supreme Magistrates of the empire, and held the next place to the Emperor. All other Magistrates and Governors in their provinces were subject to them, and they commanded both the armies and the provinces.—(See Onuphrius De Imperio Romano, &c.)

CHAPTER XXXIX.

Of Amusements, and Idle Visits—and the Conduct of the Ancients in these matters, even of Emperors and Queens—and Invention of Cards.

To make a round of amusements or idle visits the business of life is to degrade the dignity of a rational being, and to sink beneath the very brute creation. Anciently, not only amongst the Hebrews, who enjoyed the light of faith and religion, but also amongst the Gentiles, Queens and Empresses are always found, in Homer, and other writers, at their looms or distaffs, or busy in their domestic concerns, never idle, or at play. Augustus Cæsar wore no other clothes than such as his wife and daughter had *spun* or made with their *own* hands. Nature stands in need of relaxation
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for exercise of the body, and unbending of the mind, but this may be so contrived as to be useful and serious ; at least, it ought never to swallow up too much of our precious time. It is not to be expressed how much any passion for trifling amusements unsettles, enervates, and debases the mind, and unhinges the whole frame of the soul ; how strong an aversion to business, and how torpid a sloth it generates : also what loathings, and how much emptiness, fickleness, and bitterness, every where attend and pursue it. When, through a degeneracy of soul, many shrink first from a serious turn of mind, they chose diversions which were martial and laborious. To the dregs of corruption in manners was reserved the invention of slothful games and amusements. Cards, the modish diversion of this age, were first discovered at the French Court in the 14th century—E. Daniel (*Diss. sur l' origine du jeu de Piquet, &c.*) thinks in the reigns of Charles VI. and VII. for
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the names and numbers of the cards admirably agree, by elegant allusions, to the persons and transactions of that time. Mr. Bullet, Professor at Besancon, to whom the *Memoirs sur la Langue Celtique* have acquired an immortal reputation, published in 1757 a pamphlet, entitled, *Recherches historiques sur les cartes a jouer, avec des notes critiques*, wherein he corrects several mistakes of F. F. Menestrier and Daniel on this subject, and demonstrates that cards were invented *four* or *five* years before the death of Charles V. and that they consist of military allusions. Even the Queens have a relation to the combats of chivalry, in which the ladies had a great share. This game was soon after introduced in England, as appears from the word *Knave*, for valet or servant, which it then signified with us ; as appears from Wickliff's New Testament, kept in Westminster Library, &c. where we read, *Paul, the knave of Jesus Christ*. Games at cards, in which chance

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is chiefly predominant, fall under the censure of games of hazard, which the laws of religion and natural justice capitally condemn. Those games at cards, in which dexterity and skill prevail, can only be tolerated or allowed when the play is not deep, and there is no danger either of losing much time at it, or of contracting an attachment to it.

CHAPTER XL.

Of the Invention of the Gamut, or first Notes in Music—giving a short account of such invention.

Guido, a Monk of Arezzo, in Tuscany, in 1009, was the inventor of the Gammaut, or Gamut, and the six notes, Ut, Re, Mi, Fa, Sol, La ; which syllables are taken from the three first verses of the hymn of St. John Baptist, *Ut queant laxis*, &c. Without the use of the Gamut, a person could not in a little time become perfect master of plain song. Guido says, in a letter which he wrote, “ I hope they who come after us will not forget to pray for us ; for we make a perfect master of singing in a year or two, whereas, till now, a person could scarce attain this science, even imperfectly, in ten years.” The Gamut

is

is the first note, but oftener taken for the whole scale of music, or series of sounds, rising or falling towards acuteness, or gravity, from any given pitch, or tone. Plain song is that in which all sing in unison : it is executed by fixing the musical notes within due limits, and ordering or disposing the changes, risings, and fallings of the voice, according to the natural series of the musical sounds.

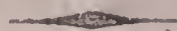
CHAPTER XLI.

Of Fare Coaches, that is, Coaches let to hire—their origin—and what the Ancients used before their invention.

Du Plessis shews that the name Fiacre was first given to Hackney Coaches, because hired Coaches were first made use of for the convenience of pilgrims who went from Paris to visit the shrine of St. Fiaker, and because the Inn where these Coaches were hired was known by the sign of St. Fiaker. This is also in part the remark of Menage, (*Dict. Etym. v. Fiacre*) who, for his skill in the Greek and Roman Antiquities, as well as those of his own country, was called a living Library, and the Varro of the 17th century.—(See *Abbe Goujet. Bibliotheque Francoise. t. 18. vie de Menage.*)

nage.) Before the modern invention of Spring Coaches, the ancient lofty Chariots, or Cars, were chiefly used in war, or on certain solemn occasions only, they being too painful vehicles for ordinary journies of pleasure. Our Queens rode behind their Masters of Horse; our Members of both Houses of Parliament came up to London on horseback, with their wives behind them. In France, in 1585, the celebrated M. du Thou, first President of the Parliament of Paris, appeared in the fourth Coach which had ever been seen in that kingdom. The military men used horses; but those that belonged to the Parliaments, or professed the law, rode on mules. In M. du Thou's time, three brothers, all eminent for their honourable employments in the law, had but one mule amongst them.—(See Boursault's Letters.)

CHAPTER XLII.



A Short Dissertation on the Latin and Greek Languages—and of their usefulness.

The Latin and Greek languages are a necessary introduction to learning; they are requisite to open to us the sources of sacred studies, and are adopted by the Church of Rome in her Liturgies, to prevent the inconveniences and dangerous consequences of continual alterations and variations: they are likewise the key which unlock to us the original and most accomplished masters of polite literature, and almost all the sciences. These and other reasons moved St. Isidore to cultivate the study of these languages. The Latin tongue, though degenerating from its purity ever since the reign of Domitian, still continued the living language
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among the old Roman inhabitants in Spain, but began to be embased by the mixture of the Goths; and this alteration was afterwards much increased by the irruption of the Moors, and by the commerce of other barbarous nations. To preserve the knowledge of the Latin tongue, S. Isidore wrote several Treatises on Grammar; he compiled others on philosophy, on the holy scriptures, and on various subjects. He has likewise left us a list of 92 ecclesiastical writers, from Pope Sextus III. with whom St. Jerom concluded his catalogue; a Chronicle from the beginning of the world down to his own time; and a History of the Goths. F. Flores has favoured us with a new complete edition of S. Isidore's Book, *De Viris Illustribus*, &c. The most famous of Isidore's works are twenty Books of *Etymologies*, or *Origins*, in which he lays down the principles of the different Sciences, beginning with Grammar. Isidore died 4th April, 636.

CHAPTER XLIII.

*Of the Persian, Roman, and German Miles—and
the manner of calculating them.*

Pliny informs us, that the Persian parasāṅg was not always of the same measure, and the same is to be said of the Parthian schænus. Hasius proves, that in Xenophon the parasangs are in such a proportion, that 33 measured a degree on the equator, that is, 60 modern Italian, or 75 old Roman miles. De L'Isle counts 600 in a degree, or 75 Roman miles. A German mile comprises 4 Italian, or 5 old Roman miles, or 40 furlongs. One furlong contained 625 Roman, or 600 Grecian feet, (*i. e.*) 571 Paris feet. The confusion found in the mensuration of roads, in Pliny, Diodorus, &c. is thought, by Hasius, to proceed

ceed from a great difference in the old furlong, of which he thinks a degree contained 1100. F. Hardouin, in his Notes on Pliny, (l. vi. c. 27.) takes notice, that a Persian parasang was of 60, or of 30 or 40 furlongs, and that there was as great a difference in the Egyptian schænus.

APPENDIX.

CHAPTER I.

Of the Knights of Malta—the origin and history of that Order, very interesting.

The Knights of Malta, or of St. John of Jerusalem, were originally called Knights Hospitallers, instituted by certain merchants of Amalphi, in the kingdom of Naples, who, trading in the Levant, obtained leave of the Caliph of the Saracens to build a house at Jerusalem for themselves and pilgrims, on paying an annual tribute. Soon after they founded a church in honour of St. John Baptist, with an hospital for sick pilgrims, from which they took their name.

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The valiant and most pious Prince Godfrey of Bouillon, who took Jerusalem in 1099, exceedingly favoured these Hospitallers, who, in the reign of Baldwin I. King of Jerusalem, in 1104, added to three religious vows another, by which they obliged them to defend the pilgrims in the holy land from the insults of the Saracens. From that time they became a military order of Knights, and wore for their Badge a Cross, with *eight* points. In 1187, Saladin, the Caliph of Syria and Egypt, wrested Jerusalem, for the last time, from the Christians, and after the kingdom of the Latins had maintained itself there 89 years, under their eight Kings. The Knights retired to Acon, or Acre, anciently called Ptolemais, on the sea coast in Palestine, until that strong fortress was taken by storm by the Saracens, in 1291. From which time they resided in Cyprus till, in 1310, they gallantly took Rhodes from those infidels, and the year following defended it against their
 furious

furious assaults, being relieved by the seasonable succours brought by the brave Amadeus IV. Count of Savoy. The Turks having vanquished the Saracens, and embraced their superstitions, and Mahomet II. having taken Constantinople by storm in 1453, under Constantine Paleologus, the last Grecian Emperor, these Knights became more than ever the bulwark of Christendom. Under the conduct of the valiant Grand Master Aubusson, in 1480, they bravely defended their Isle for two months against the victorious army of above 100,000 men of Mahomet II. the greatest warrior of all the Turkish Emperors, who conquered the two empires of Constantinople and Trebizonde, 12 kingdoms, and 200 cities. But Solyman II. surnamed the magnificent, after a gallant defence made by the Knights, rendered himself master of this strong fortress, by the treachery of the Chancellor of the Order, in 1522 ; and the Grand Master, Villiers l'Isle Adam, after

prodigies

prodigies of valour, was obliged to seek a new retreat. The Emperor Charles V. gave the Knights the Isle of Malta in 1530. Solyman II. in 1566, bent the whole strength of his empire against this small Island, but, after a vigorous siege of *four months*, his army was shamefully repulsed by the most memorable defence that is recorded in history, under the conduct of the Grand Master, John de Valette, assisted by the munificence chiefly of Pius V. The Turks retreated with 80,000, when the Grand Master had only 6000 men. The Knights of this order are obliged to make proof of their being nobly descended, for four generations, both by the father and mother's side, and upon their admission pay 250 crowns in gold to the treasury of the order. They make the three religious vows, consequently can never marry; and add a *fourth*, never to make peace with infidels. They observe certain constitutions, borrowed from the rule of the regular canons

nons of St. Austin. Formerly this order consisted of *eight* languages, or nations; but the English, which was the *sixth*, was extinguished by King Henry VIII. Each language was divided into certain Grand Priories, and every Grand Priory into several Commandaries. Servant-Knights prove their nobility, but not for four descents. The Chaplains must also be of noble extraction. The Dones, or Demi-Crosses, are not strictly members of the body, may marry, and wear a gold Cross of three branches, those of the Knights having four. The Grand Master is chosen by the Priors. There are servants of the office, who are employed in the hospitals. The chief end of this military order is to defend the innocent, and protect and cover Christendom from the insults of the Mahometans, in imitation of the Maccabees, who, with the zeal of martyrs, defended the people of God in the old law.

Raymund du Puy was the first Grand Master after they commenced Knights.— He drew up the statutes of the order, and died in 1160. In proof that this order has produced many great heroes, who have achieved glorious military exploits, it is only necessary to read the history of Malta, by Abbey Vertot.

The Knights of Malta are obliged, after profession, to wear a white Cross, or Star, with *eight* points, sewed on the left side of their cloak or coat; but, before their vows, they wear a gold Cross, with *eight* points, enamelled with white, hanging at a black ribband. The Knights may defer their vows, and seldom make them until sure of a Commandery. The languages of Malta, now subsisting, are called of Provence, Auvergne, France, Italy, Arragon, Germany, and Castile. France alone having three languages, it is the most powerful in the order. In Spain other military religious orders

orders flourish, such as *Alcantara* and *Calatrava*, instituted upon the taking of those towns from the Moors: they are subject to the Cistercian rule, but the Knights are not hindered by their vow from marrying once. In Portugal, that of Avis is likewise under the Cistercian rule; it was re-established after the victory of Evora over the Moors, and confirmed by Innocent IV. in the year 1234.

CHAPTER II.

Of the Order of the Knights of St. George—when instituted—and by whom, &c.

Under the name and ensign of St. George, Edward III. our victorious King, in 1330, instituted the most noble order of Knighthood in Europe, consisting of 25 Knights, besides the Sovereign. Its establishment is dated 50 years before the Knights of St. Michael were instituted in

France by Louis XI. ; 80 years before the order of the Golden Fleece, established by Philip the Good, Duke of Burgundy ; and 190 before the order of St. Andrew was set up in Scotland by James V. The Emperor Frederic IV. instituted in 1470 an order of Knights in honour of St. George, and an honourable military order in Venice bears his name.

CHAPTER III.

Of the Knights Templars—their institution, and other particulars.

The Knights Templars, of whom we sometimes make mention, were instituted by seven gentlemen at Jerusalem, in 1118, to defend the holy places and pilgrims from the insults of the Saracens, and keeping the passes free for such as undertake the voyage of the holy land. They took their name from the first house which was given them
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by King Baldwin II. situated near the place where anciently the Temple of Solomon stood. By the liberality of princes, immense riches suddenly flowed into this order, by which the Knights were puffed up to a degree of insolence which rendered them insupportable, even to the Kings who had been their protectors, and Philip the Fair, King of France, resolved to compass their ruin. They were accused of treasons and conspiracies with the infidels, and of other enormous crimes, which occasioned the suppression of the order by a decree of Clement V. and the General Council of Vienne, in 1312. The year following, the Grand Master, who was a Frenchman, was burnt at Paris, and several others suffered death, though they all with their last breath protested their innocence as to the crimes that were laid to their charge. These were certainly much exaggerated by their enemies, and doubtless many innocent men were involved with the guilty. A great

part of their estates was given to the Knights of Rhodes or Malta.

CHAPTER IV.

Of the Order of St. Hubert, instituted by Gerard V. Duke of Clives and Guelders, 1444.

The military order of Knights of St. Hubert was instituted by Gerard V. Duke of Clives and Guelders, in memory of his victory, gained in 1444, on St. Hubert's day, over the House of Egmont, which pretended a claim to those Dutchies. The Knights wore a gold collar, ornamented with hunting horns, on which hung a medal, with an image of St. Hubert before their breast. The Duke of Newburgh became heir to Clives, and, in 1685, was made Elector Palatine of the Rhine. This honour is since conferred by the Electors Palatine on certain gentlemen of his Court, with pensions. The Knights now wear a
gold

gold Collar, with a Cross, and an image of St. Hubert, &c.—(See *Statuta Ordinis Militaris*, S. Huberti, &c. Joan Gul. Comite Palatino Rheni, S. R. Select. renovati, an. 1708. Also the Jesuit Bonnani Schoonebeck, and F. Honoratus of St. Mary, in their history of military orders and Knighthood.

CHAPTER V.

Of the Knights of the Teutonic Order—their establishment, and history.

The Knights of the Teutonic order owe their establishment to certain German gentlemen from Bremen and Lubec, at the siege of Acon, or Acre, in Palestine, who instituted this order in imitation of the Knights Templars and Hospitallers. It was approved by Calixtus II. in 1192. The Teutonic Knights conquered, in 1250, the infidels of Prussia, whom the Polanders had not been able to subdue, and built the cities of Elbing, Marien-

rionburgh, Thorn, Dantzic, and Koningberg. The Poles disputed several of these territories with them. At length Albert, Marquis of Brandenburg, Grand Master, embracing Lutheranism, with several of the Knights, quitted the title of Grand Master, and drove the order out of Prussia, which he left to the House of Brandenburg; from which time the order is reduced to four poor Commandaries, and the Grand Master resides at Margentheim, or Mariendal, in Franconia.

CHAPTER VI.

An Account of the Origin of the Order of St. Andrew—with some Account of the University of St. Andrew's, in Scotland.

The city of St. Andrew's, situated in the County of Fife, rose from the Abbey, and was in a flourishing condition when the University was erected, in 1441, by Bishop Henry Wardlow, and confirmed by the Pope.

Pope. The University was much augmented by James Kennedy, the succeeding Bishop, who was Regent of the kingdom during the minority of James III. The next Bishop, called Patrick Graham, gained a sentence at Rome, declaring that the Archbishop of York had no jurisdiction over the See of St. Andrew's, and likewise obtained that this latter should be erected into an Archbishop.—(See Sir James Balfour.) The Abbot of St. Andrew's of Canon Regulars, who succeeded the Culdees in this place, (and was a filiation of the Abbey of Scone) in Parliament had the precedence of all the Abbots in Scotland.—(See Robert Keith's Account of the religious Houses in Scotland, p. 237.) But the Abbeys of Scone, upon the river Tay, amile above Perth, in which the Kings were crowned, and where the royal marble chair, now at Westminster, was kept; and Holyroodhouse, dedicated in honour of the holy Cross, both of this order, were most famous.

mous. The regular canons were most flourishing, and succeeded in most of the Houses of the Culdees in Scotland. The chief monasteries of the Benedictine order, in Scotland, were Dunfermline, in Fife-shire, begun by Malcolm III. surnamed Canmore, where several Kings were buried, and the shrine of St. Margaret was kept; and Coldingham, in the shire of Berwick, which monastery was refounded by King Edgar, for monks, the ancient nunnery having been destroyed by the Danes.— (See Keith.)

The institution of the order of Knighthood in honour of St. Andrew, is ascribed, by the Scots, to King Achaius, in the 8th century, which seemed in a manner obliterated, when King James VII. revived it. The Collar is made up of Thistles and Rue, the one not being to be touched without hurt, and the other being an antidote against poison.

CHAPTER VII.

Of the City of Bagdad—where situated, and by whom built—also accounts regarding it by sundry eminent Authors.

Bagdad was built by the Saracens upon the ruins of Seleucia, which they had destroyed in the conquest of that country, and is 30 miles from the ruins of Babyloh, upon the Euphrates, in Chaldea, which Strabo and Diodorus Siculus say was almost a desert when they wrote, in the reign of Augustus. Eusebius (in Isa. xiii.) tells us it was a desert in his time; and St. Jerom (in eund. text.) says, that the King of Persia made use of it for a park for the keeping of wild beasts for their hunting. Benjamin of Tudela, in Navarre, a Jew in the 12th age, giving an account of his travels, says, that he found Babylon entirely destroyed; that the ruins of Nebuchodonozor's palace were conspicuous, and that the spot was literally the habitation of serpents, which

which were so numerous, that no one durst go near the place. At present, the very spot where Babylon stood seems uncertain to many judicious critics. The Archbishops of Seleucia took the title of Catholicos, which expresses a kind of patriarchal dignity. Hence their successors, who fell into Nestorianism, are styled patriarchs of the Nestorians, and reside at Bagdad.



CHAPTER VIII.

Of the City of Benchor, now corruptly called Bangor—its ancient history, and interesting particulars.

Benchor, now corruptly called Bangor, is derived from the Latin *Benedictus-chorus*, blessed choir. It was founded by St. Comgall about the year 550; is said to have had sometimes 3000 monks at once: at least from it swarmed many other monasteries

ries in Ireland and Scotland ; and St. Columban, a monk of this house, propagated its institute in France and Italy. The buildings were destroyed by Danish pirates, who massacred here 900 monks in one day. From that time it lay in ruins till St. Malachy restored it. A small part of St. Malachy's building yet subsists. The traces of the old foundation discover it to have been of great extent.—(See the new accurate history of the County of Down, p. 64. published 1744; and Sir James Ware, in *Monas. Hibernica*, p. 210.)



CHAPTER IX.

Of Gibraltar—the origin of the name—and its ancient history.

Roderic having dethroned and pulled out the eyes of Vitiza, the Gothic King of Spain, and excluded his children from the Crown, usurped himself the throne in 711.

Count Julian, the most powerful Nobleman in Spain, and Governor of that part which was contiguous to the streights, out of revenge for an insult which Roderic had offered his daughter, whom that tyrant had ravished, invited the Moors or Saracens from Africa into Spain. Mousa, who was Governor of those Saracens, having obtained the consent of the Caliph Miramolin, sent first only 12,000 men, under a General named Tarif, who easily possessed himself of Mount Calpe, and the town Heraclæa, which these Moors from that time called Gibraltar, or Mount of Tarif, from this General, and the word *Gibel*, which in Arabic signifies mountain; whence *Ætna* in Sicily was called by the Saracens *Gibel*. Such is the earliest accounts we have of this celebrated fortress, which in modern times has cost so much blood and treasure.

CHAPTER X.

Of the first authentic Accounts of London.

London was a flourishing Roman colony under Nero, and probably had been founded under Julius Cæsar soon after his landing in Britain. King Alfred is justly styled its second founder. He taught the people to build their houses of brick or stone, which till then had been usually made of wood and mortar. He erected several castles and fortresses, repaired the walls of London, and founded three monasteries, and a rich nunnery at Shaftsbury. King Alfred's Saxon translation of the New Testament was printed at London in 1571.



CHAPTER XI.

*Of the most authentic Accounts we have of Paris,
and the earliest.*

Paris was called by the Romans the castle of the Parisians, being by its situation one

of the strongest fortresses in Gaul; for at that time it was confined to the island in the river Seine, now called the *Isle du Palais*, and the *city*; though the limits of the city are now extended somewhat beyond that island, it is the smallest part of the town. This Isle was only accessible over two wooden bridges, each of which was defended by a castle, which were afterwards called the *great* and *little Chatelet*.—(See Lobeneau Hist. de la Ville de Paris, t. i. l. 1.) The greatest part of the neighbouring country was covered with thick woods. The Roman Governor built a palace without the Island, (now in rue de l' Harpe,) which Julian the Apostate, whilst he commanded in Gaul, exceedingly embellished, furnished with water by a curious aqueduct, and, for the security of his own person, contrived a subterraneous passage from the palace to the castle, or great Chatelet, of all which works certain vestiges are to be seen at this day.

CHAPTER XII.

Of the earliest interesting Accounts of the City of Rome, in history—and of its burning by Nero.

The city of Rome was set fire to in the year 64, and burned for nine days, from the 19th to the 28th July ; in which terrible conflagration, out of the 14 regions or quarters into which it was then divided, *three* were entirely laid in ashes, seven of them were miserably defaced, and filled with the ruins of half-burnt buildings, and only four entirely escaped this disaster. Tillemont, Crevier, and other judicious critics, make no doubt but Nero was the author of this calamity. Besides envying the fate of Priam, who saw his country laid in ashes, Nero had an extravagant passion to make a new Rome, which should be built in a more sumptuous manner, and extend as far as Ostia to the sea ; he wanted room, in particular, to enlarge his own palace. Accordingly, he immediately rebuilt his

own palace, of an immense extent, and adorned it all over with *gold*, mother of pearl, precious stones, and whatever the world afforded that was rich and curious, so that he called it the golden palace. But this was pulled down after his death.

As already mentioned, there is no doubt that Nero was the author of this calamity ; but, to screen himself from the blame, he accused the Christians of having set fire to Rome, although, as Tacitus testifies, no person believed them guilty. Yet they were seized, treated as victims of the hatred of all mankind, insulted even in their torments and death, and made to serve as spectacles of diversion and scorn to the people. Some were clothed in the skins of wild beasts, and exposed to dogs to be torn to pieces ; others were hung on crosses, set in rows ; and many perished by flames, being burnt in the night time, that their execution might serve for fires and light,

says

says Tacitus. This is farther illustrated by Seneca, Juvenal, and his Commentator, who says, that Nero punished the magicians, (by which impious name was meant the Christians) causing them to be besmeared over with wax, pitch, and other combustible matter, with a sharp pike put under their chin, to make them hold it upright in their torments, and thus to be burnt alive. Tacitus adds, that Nero gave his own gardens to serve for a theatre to this spectacle.—See the Life of Nero, where this affair is more fully narrated.



CHAPTER XIII.

Of the City of Moscow, in Russia, the ancient Capital of that Empire—its foundation, and other particulars.

The city of Moscow was built about the year 1149, and took its name from a monastery

tery named Moskoi, (from Mus or Musik, *men, q. d.* the seat of men), not from the river Moscow, which was anciently called Somorodina—(J. S. Bayer. *Orig. Russicæ*, &c.) In 1319, Gedimidius, great Duke of Lithuania, having vanquished the Russian Duke of Kiow, the Archbishop Peter removed his See to Moscow, and from that town these Russians began then to be called Muscovites; for the Duke John, Son of Daniel, soon followed the Archbishop, and transferred thither the seat of his principality from Uladimina, though the Archbishop of Kiow continued to take the title of Metropolitan of Russia.—(See Herbersteinus, &c.)

CHAPTER XIV.

Of Jerusalem, and its destruction at different times.

Nebuchadnezar laid siege to Jerusalem in 3414, defeated the King of Egypt, who was
marching

marching to relieve it, and took that city in 3416, burned the temple, caused the eyes of Sedecias to be put out, whom he had formerly appointed King of Judea, and carried him to Babylon. But in the second year of Darius Hystaspis, of the world 3483, on the prophets Aggæus and Zachary encouraging the Jews, and with the leave of that Prince, the foundation of the temple was laid. It was completed and dedicated in the 8th year of his reign, and of the world 3488. He filled the throne 36 years, and his son Xerxes 21 years.

In the 7th year of Artaxerxes Longimanus, after he was associated by his father Xerxes, and the first after the death of Xerxes, Esdras, a holy priest and prophet, obtained leave to lead back from Babylon to Judea the remainder of his people, and to finish the buildings begun at Jerusalem. In the 20th year of the same Prince, Nehemias, his cup-bearer, a most zealous and
virtuous

virtuous Jew, whether of the tribe of Juda or of Levi is uncertain, procured the most ample authority to encompass Jerusalem with walls, and to restore its splendour; which authority was again confirmed to him two years after. This excellent man re-established over all Judea the commonwealth of the Jews, though still subject to the Persians. The empire of the latter flourished during 207 years, under 13 Kings.

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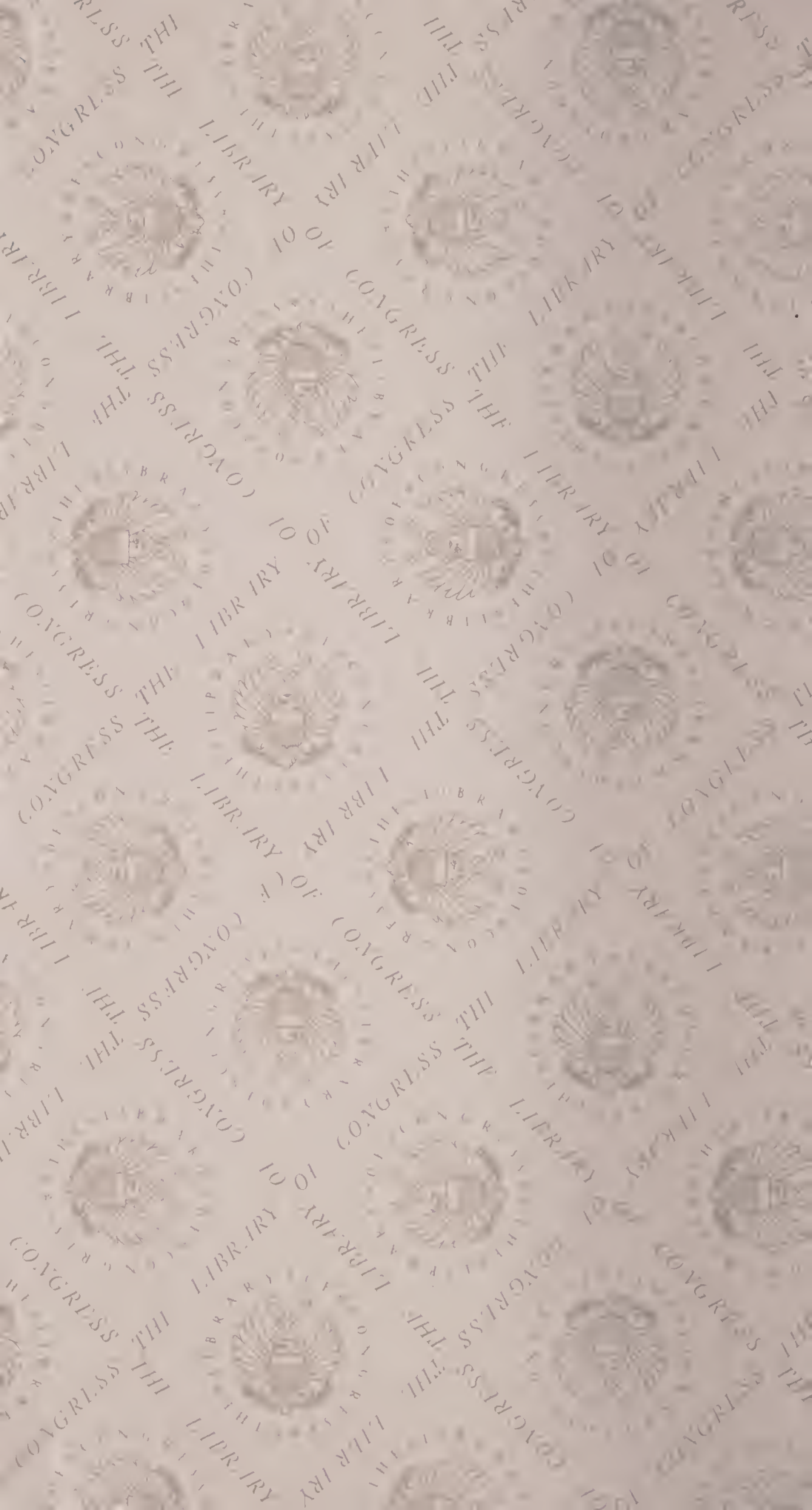
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